

No.

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LESSONS

— THE —

CHRISTIAN

LESSONS FROM THE EVANGELISTS.

BY ATTICUS G. HAYGOOD, D.D.,
President of Emory College.

MACON, GA.:
J. W. BURKE & CO.
1877.

FOR BIBLE CLASSES.

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JESUS, THE CHRIST.

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BY
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IN TWO VOLUMES.

VOL. I.

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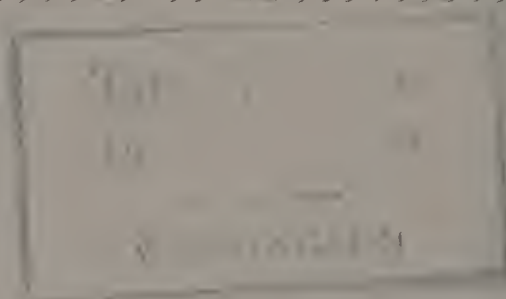
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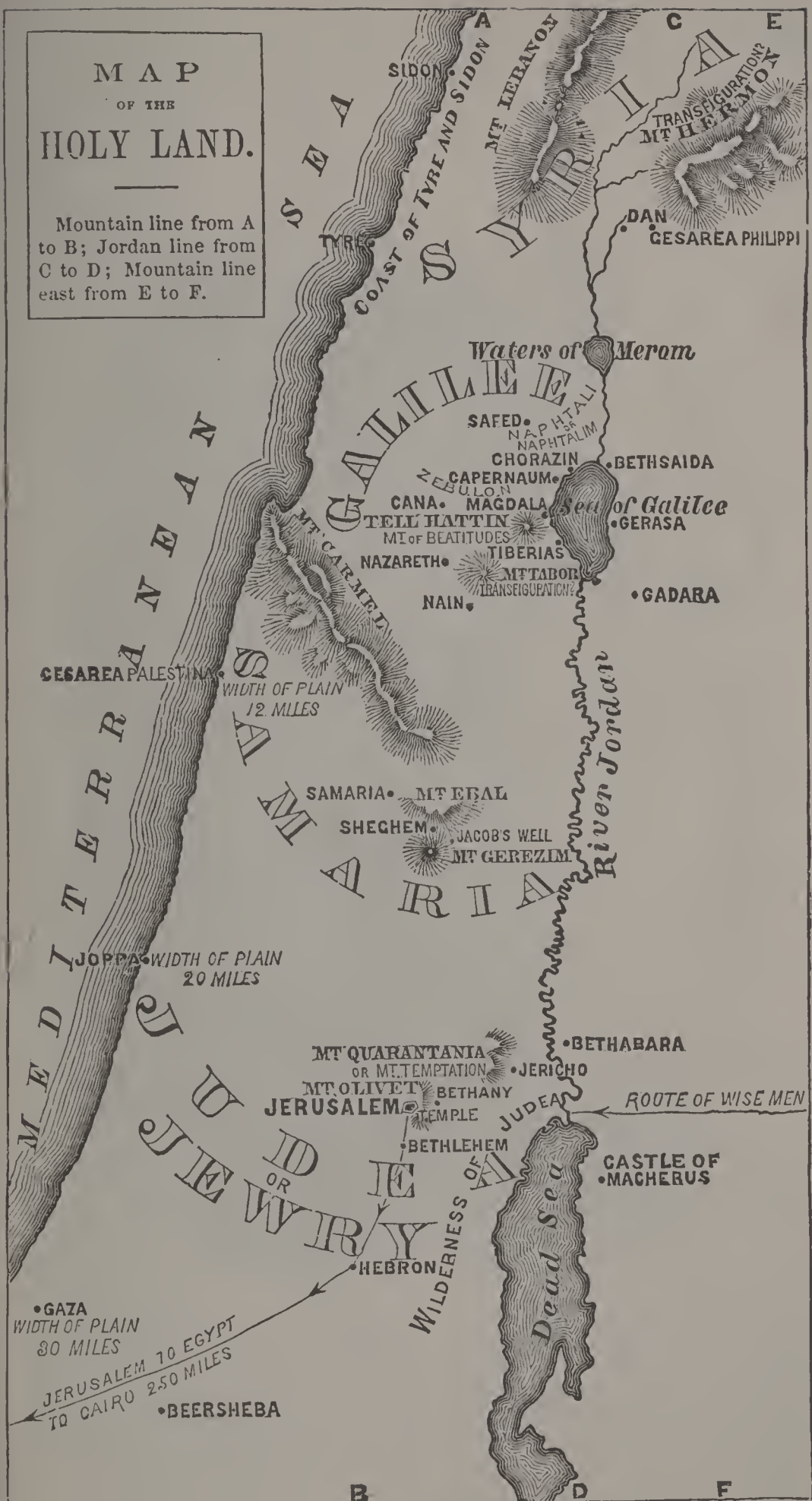
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Mountain line from A to B; Jordan line from C to D; Mountain line east from E to F.





BETHLEHEM.

JESUS, THE CHRIST.

LESSON I.

THE BIRTH OF JESUS. Luke ii, 1-20.

Reading Lesson: Isa. ix.

Golden Text: Isa. lii, 9.

LESSON HYMN.

Hark! the herald angels sing,
"Glory to the new-born King;
Peace on earth, and merey mild;
God and sinners reconciled;"

Joyful all ye nations rise,
Join the triumphs of the skies;
With th' angelic hosts proclaim,
"Christ is born in Bethlehem."

THE OUTLINE

1. *The Roman Emperor Unconsciously Fulfilling Prophecy.* Verses 1-7.—What had prophecy said seven hundred years before as to the place of the Messiah's birth? Micah v, 2. How improbable, humanly speaking, its fulfillment—Mary, at that time, living in Nazareth! Verses 3-5 indicate a mixture of Jewish and Roman customs.¹ Bethlehem—"the city of David." Compare 1 Sam. xvi; John vii, 42. Joseph and Mary were both of David's line, so that Jesus was naturally, through his mother, and legally, through his putative father, the son of David, and heir to his throne. Compare Luke i, 32; Rom. i, 3; 2 Tim. ii, 8; Rev. xxii, 16. Cesar's decree was so overruled, in its effects on Joseph and Mary, as to bring about an exact fulfillment of the ancient prophecy.

2. *Good Tidings of Great Joy.* Verses 8-12.—The fact that the shepherds were in the fields at night proves nothing as to the date of the birth of Jesus. There is no proof that he was born December 25, and no proof that he was not.² "Keeping watch" is, literally, *keeping the watches*—doubtless by turns. Show how verse 11 fills the promise in verse 10. The title the angels give the new-born Saviour, "Christ the Lord," (it is *Christos Kurios*—Christ Jehovah,) recognizes his Godhead. What is embraced in the song (verse 14) of the angels?

3. *The Shepherds Rejoicing and Glorifying God.* Verses 15-20.—How did the shepherds show their faith in the word of the angel? Their eager desire to know? Such news they could not keep: and they should not have kept it. See verse 10. The thoughts of Mary. Verse 19.

¹ *Taxed*, here, means registered for taxation. Upon the facts mentioned verses 3-5 ALFORD remarks: "In the Roman census men, women, and children were all obliged to go and be enrolled; but then this census was made at their dwelling-place, not at that of their extraction. The latter practice springs from the Jewish genealogical habits, and its adoption in this case speaks strongly for the accuracy of the chronology. If this enrollment was by Augustus, and for the whole empire, it, of course, would be made so as to include *all*, after the Roman manner; but, inasmuch as it was made

under the Jewish king, Herod, it was done after the *Jewish manner*, in thus taking this account of each at his own place of extraction."

²Travelers who have spent years in Judea tell us that the weather is often so pleasant by the end of December that shepherds might well be in the fields. SCHUBERT says that the period about Christmas is often one of the loveliest of the year. Wisely, no doubt, the Holy Spirit has concealed the precise *date* and *spot* of his birth. Accurate knowledge in such things would certainly be abused to the cultivation of superstition.

LESSON II.

THE CIRCUMCISION AND PRESENTATION OF JESUS IN THE TEMPLE.—Luke ii, 21-38.

Reading Lesson: Luke ii, 1-32.

Golden Text: Isa. lli, 10.

LESSON HYMN.

Father, our hearts we lift
Up to thy gracious throne,
And thank thee for the precious gift
Of thine incarnate Son!

The gift unspeakable
We thankfully receive,
And to the world thy goodness tell,
And to thy glory live.

THE OUTLINE.

1. *The Circumcision of Jesus.* Verse 21.—As to the ancient law and covenant, see Gen. xvii, 1-14. Compare Gal. v, 3, 4. Why was Jesus circumcised?¹ As to his naming, compare Luke i, 31, and Matt. i, 21.

2. *His Presentation in the Temple.* Verses 22-24.—As to the law mentioned verse 22, see Lev. xii. As to the law quoted verse 23, see Exod. xiii, 2, 11-16. As to the change by which the tribe of Levi was substituted for the first-born in the service of the sanctuary, see Num. iii, 12, 44-57. As to the condition on which the first-born were redeemed, see Num. xviii, 15, 16.

3. *The Song of Simeon.* Verses 25-35.—Compare "waiting for the consolation of Israel," verse 25, with verse 38, and Mark xv, 43. What does Simeon's song teach as to the extent of the salvation wrought by Christ? Verses 30-32. Explain his singular address to Mary. In what sense may it be said that Christ was set for the "fall and rising again of many?" Compare Isa. viii, 14, 15; xxviii, 16; Rom. ix, 33.² Also, Matt. xxi, 42-44.

4. *The Piety and Thanksgiving of Anna.* Verses 36-38.—Simeon and Anna were not like-minded with the great body of their countrymen, who looked and longed for a temporal deliverer.

¹ Jesus was circumcised to show that he was subject to the law of Moses in all things not inconsistent with his sinless character. His circumcision, like his baptism, symbolized his purity, not (as in the case of others) his purification. He was not circumcised for us in any other sense than he was born, baptized, and obeyed the law for us. It was doubtless to give us a general example of obedience to law, but especially to prepare him for his vicarious and expiatory sacrifice.—SUMMERS.

² Christ is not the *cause* of any man's sin and *misery*; but *he* is made the *occasion* thereof by the willful obstinacy of those who refuse to believe on him.—SUMMERS. He will be a savor of death to some, to unbelievers; a savor of life to others, to believers.—WESLEY.

LESSON. III.

THE VISIT OF THE WISE MEN—THE FLIGHT INTO EGYPT
—THE SLAUGHTER OF THE INNOCENTS. Matt. ii, 1-18.

Reading Lesson : Isa. lx.

Golden Text : Isa. lx, 1.

LESSON HYMN.

Sun of righteousness, to thee,
Lo! the nations bow the knee;
And the realms of distant kings,
Own the healing of thy wings:

See the beams, intensely shed,
Shine on Sion's favor'd head!
Never may they hence remove,
God of truth, and God of love!

THE OUTLINE.

1. *The Magi, or Wise Men.* Verses 1, 2.—Who was this Herod? What did his kingdom embrace? Who and what were these wise men? Whence did they come?¹ What is meant by “come to worship him?” Compare Matt. viii, 2; ix, 18, etc.

2. *Herod's Fright and Duplicity.* Verses 3-8.—Explain the trouble of Herod and of Jerusalem. What sort of council was gathered?² Compare their answer (verses 5, 6) with Micah v, 2. Luke ii, 1-7, shows how Micah's prediction was fulfilled. Herod (verses 7, 8) was *like* himself. Read his history.

3. *The Adoration of the Magi.* Verses 9-11.—The star reappearing—guiding them—standing over the house where the young child was. The crowd was gone—there was now “room” for the holy family. “Treasures,” here, means the caskets that held their gifts. What was frankincense? Myrrh? They gave their *best* things. As to the Oriental custom of offering gifts to superiors, compare Gen. xxxii, 13; xliii, 11, 26. Prophecy fulfilled, see Isa. lx, 6; Psal. lxxii, 10. How, in this whole history, do the Magi show their unconquerable faith?

4. *The Flight into Egypt.* Verses 12-15.—The wise men delivered from Herod's duplicity. The message to Joseph; his prompt obedience. With verse 15 compare Hosea xi, 1, and Exod. iv, 22, 23. Israel was figuratively called God's son, and was considered by the Jews a type of the Messiah, who was the proper Son of God. Why should they have gone into Egypt?³

5. *The Slaughter of the Innocents.* Verses 16-18.—Rama was a little village twelve miles north of Bethlehem. Here the Jews were taken just before they were carried to Babylon. (Jer. xl, 1.) Here the prophecy (Jer. xxxi, 15) was first fulfilled; in Herod's slaughter of the babes it found another fulfillment.⁴

¹ The word rendered “East” may mean either Arabia, Persia, Chaldea, or Parthia.—ALFORD. Compare Judges vi, 3; Isa. xli, 2; xlvii, 11; Num. xxiii, 7. They were “in the East” when they first saw the star; it was westward of them, guiding them into Judea.

² The Sanhedrin included the “elders of the people.” Compare Matt. xvi, 21; xxvi, 3, 59. LANGE says: “It was a theological conference to give a deliverance on the meaning of prophecy.” The “scribes” were anciently secretaries of state, or war. Compare 2 Sam. viii, 17; xx, 25; 2 Kings xxv, 19; 2 Chron. xxvi, 11. Afterward the transcribers of the sacred books were called scribes. The council did not give the whole passage; their quotation refers to it. See Micah v. HENGSTENBERG says, concerning the predictions and their answer. “The reference to the Messiah was, at all times, not the private opinion of a few scholars, but was publicly received and acknowledged with perfect unanimity.” Their answer, then, was the unanimous and official opinion of the Jewish Church.

³ Egypt, as near, as a Roman province and independent of Herod, and much inhabited by Jews, was an easy and convenient refuge.—ALFORD.

⁴ Of Rachel's connection with this prophecy SUMMERS says: "She was the ancestress of the Benjamites, who inhabited Rama, and who were blended with the tribe of Judah in the captivity; she was buried one and a quarter miles north of Bethlehem, (Gen. xxxv, 16-20: 1 Sam. x, 2,) and is represented as rising out of her grave and bewailing her lost children."

LESSON IV.

THE CHILDHOOD OF JESUS. Matt. ii, 19-23; Luke ii, 39-52.

Reading Lesson: Prov. iii, 1-26.

Golden Text: Luke ii, 40.

LESSON HYMN.

O Wisdom! whose unfading power
Beside the Eternal stood,
To frame, in nature's earliest hour,
The land, the sky, the flood.

Yet didst not thou disdain awhile
An infant form to wear;
To bless thy mother with a smile,
And lisp thy falter'd prayer.

But in thy Father's own abode,
With Israel's elders round,
Conversing high with Israel's God,
Thy chiefest joy was found.

So may our youth adore thy Name!
And, Saviour, deign to bless,
With fostering grace, the timid flame
Of early holiness.

THE OUTLINE.

1. *The Harmony*.—Compare Luke i-ii, 52, Matt. i-ii, 23.
2. *The Return from Egypt*. Matt. ii, 19-23.—Herod died¹ when Jesus was about two years old. With verse 20 compare Exod. iv, 20. Where and what was Nazareth?² Why should they have gone to that particular town in Galilee? Luke i, 26; ii, 4.
3. *The First Twelve Years of the Life of Jesus*. Luke ii, 40.—Wherein does this one verse set forth the perfect pattern which the divine child has showed to all children?
4. *Jesus in the Temple*. Luke ii, 41-50.—With verse 41 compare Exod. xxiii, 14-17. What is meant by "fulfilled the days?" Show from their manner of traveling, in caravans, how naturally what is related in verses 43, 44 occurred. "After three days," means on the third day. Compare Matt. xii, 40; xvi, 21, etc. Show that verse 46 describes Jesus as in the attitude of a pious and thoughtful boy, learning God's word from the religious teachers.³ With the words "my Father," verse 49, compare John ii, 16. Jesus never addressed God as *our* Father. How do verses 50 and 51 describe the life and character of Jesus from the age of twelve to his baptism at thirty?

¹ He died at the age of 70, in the thirty-seventh year of his reign. On the horrible death of this bad king, "amid alternate threats of revenge and fits of despair," compare Josephus, *Antiquities*, xvii, 18, 1; 9, 3; *De Bello Jud.*, 1, 33.

² Nazareth was a poor little village, proverbially despised, (John i, 46,) up among the hills of Galilee. It has no place in Old Testament history. Josephus does not mention it. No particular prophet is specified Matt. ii, 23. The general opinion is, that the reference is to all the prophecies which speak of the contempt in which the Messiah should be held, particularly Isa. liii, 1-3.

³ Verse 52 shows that Jesus *did* learn. He was human as well as divine, and being human, "increased in stature and wisdom." "It must not be supposed," says ALFORD, "that our Lord was acting the part of a master. It was the custom for scholars to ask questions of their teachers."

We have here *four glimpses* of the life and character of Jesus from his infancy till his entrance on his public ministry: 1. His character and manner of life till he was twelve years old, verse 40. 2. A student of God's word in God's house, verse 46. 3. Obedient to his parents, verse 51. 4. He "increased in wisdom and stature, and in favor with God and man," verse 52.



NAZARETH.

LESSON V.

THE PREACHING AND BAPTISM OF JOHN THE BAPTIST.

Luke iii, 1-18; Matt. iii, 1-12; Mark i, 1-8.

Reading Lesson: Isa. xl.

Golden Text: Isa. xl, 3.

LESSON HYMN.

Repent, the voice celestial cries,
No longer dare delay;
The wretch that scorns the mandate dies,
And meets a fiery day.

The summons goes through all the earth,
Let earth attend and fear;
Listen, ye men of royal birth,
And let your vassals hear.

THE OUTLINE.

1. *The Time and Place of John's Preaching.* Luke iii, 1-3; Matt. iii, 1; Mark i, 1-4.¹—Show what is to be learned from Luke's account as to the time of these events; as to the government of the Roman empire and the different provinces that are mentioned. Two persons are mentioned as high-priests, though it seems that Caiaphas only exercised the office. Annas, his father-in-law, had been high-priest, and still bore the title. What was the compelling motive of John's preaching? Luke iii, 2.

2. *John's Manner of Life.* Matt. iii, 4; Mark i, 6—As to his dress, compare 2 Kings i, 8, and Zech. xiii, 4. It seems to have been the conventional and recognized prophetic garb. As to the locusts, the law (Lev. xi, 22) permitted them to be eaten.²

3. *John's Preaching and Baptism.* Luke iii, 3-6; Mark i, 2-5; Matt. iii, 2-6. As to the general subject of his preaching, see Luke iii, 3, and Mark i, 4; the special theme, Matt. iii, 2. What is meant by "baptism of repentance,"³ and "the kingdom of God?" The prophets had represented the Gospel dispensation as a kingdom. Compare Psa. ii; Isa. ii, 2-4; ix, 7; xii, etc. John preached a spiritual, not a temporal, salvation; he demanded genuine repentance. Compare with our lesson John iii, 25-36. Show how John the Baptist fulfilled prophecy and "prepared the way" for Christ.

4. *The Appropriateness of John's Preaching.* Matt. iii, 7-12; Mark i, 7-8; Luke iii, 7-18. Compare the three accounts, and show the appropriateness of his language to the different classes that came to him. Show how he corrected mistaken opinions concerning himself by setting forth the greatness of Him who was to "come after." Explain the figure of the "ax laid unto the root of the trees," (Matt. x, Luke ix;) also, of the "fan in his hand." (Matt. xii, Luke xvii.)

¹ Here begins the *synoptic* narrative. We earnestly exhort all to *compare* carefully the different accounts. Only by such comparison can we understand aright the whole history.

² ALFORD says they are mentioned by STRABO and PLINY as used by the Ethiopians for food. CAMPBELL says of their use by certain African tribes, "The wild Bushmen kill millions of them, which they gather together, dry in the sun, and then grind into powder, which they mix up with wild honey, or what the bees deposit on rocks, trees, and bushes, and on this compound live a part of the year."

³ As to the significance of John's baptism, WATSON says: "It was a declaration of repentance and renunciation of sin, and it was a profession of faith in the *immediate revelation* of the Messiah, and of trust in him to take away sin; for to him, as the Redeemer, John directed his converts."

LESSON VI.

THE BAPTISM OF JESUS. Matt. iii, 13-17; Mark i, 9-11;
Luke iii, 21-23.

Reading Lesson: Matt. iii.

Golden Text: Matt. iii, 17.

LESSON HYMN.

See, from on high, a light divine
On Jesus' head descend;
And hear the sacred voice from heaven,
That bids us all attend:—

"This is my well-belovéd Son,"
Proclaim'd the voice divine;
"Hear him," his heavenly Father said,
"For all his words are mine."

THE OUTLINE.

1. *Time, Place, and Circumstances.* Matt. iii, 13; Mark i, 9; Luke iii, 21, 23.—Note the age of Jesus, (compare Num. iv, 3, 47)—the place whence he came—the place of the baptism. (See John i, 28; x, 40.) What is meant by "when all the people were baptized?"¹

2. *The Baptism.* Matt. iii, 14, 15; Mark i, 9; Luke iii, 21.—John gives no account of the baptism of Christ, but it is implied in what is said John i, 31-34. Explain the Baptist's reluctance and the answer of Jesus. As to the vast difference between Christ's baptism and the baptism of the people, compare Matt. iii, 16 and 6.²

3. *The Divine Authentication.* Compare Matt. iii, 16, 17; Mark i, 10, 11; Luke iii, 22.—What proof have we here of the separate action and manifestation of the Father, of the Son, and of the Holy Ghost?

¹ Not that John baptized nobody after this. It seems to mean only that Jesus was the last one baptized by John on that particular day.

² 1. Our baptism, as saith the Catechism, "signifies our being cleansed from sin, and becoming new creatures in Christ Jesus;" but He "knew no sin;" his baptism is without confession or repentance. 2. He was not baptized till he was "thirty years old;" we are very guilty if we wait so long. 3. We are to be baptized according to the terms of the great commission; (Matt. xxvii, 19;) Christ was not so baptized. "As Christ's circumcision," says SUMMERS, "denoted his personal purity, so his baptism denotes the sanctity of his official character. . . . As by his circumcision his membership in the Jewish Church was recognized, so by his baptism and the anointing of the Holy Ghost his Messiahship was recognized, particularly his priestly office." Compare Exod. xxix, 4, 7; John i, 31; Acts x, 37, 38; Heb. v, 4, 5.

LESSON VII.

THE TEMPTATION OF JESUS. Matt. iv, 1-11; Mark i, 12, 13;
Luke iv, 1-13.

Reading Lesson: Heb. iv.

Golden Text: Heb. ii, 18.

LESSON HYMN.

Cold mountains, and the midnight air,
Witness'd the fervor of thy prayer;
The desert thy temptations knew,
Thy conflict, and thy vict'ry too.

No. 2.

Be thou my pattern, make me bear
More of thy gracious image here;
Then God, the Judge, shall own my name,
Among the followers of the Lamb.

THE OUTLINE.

1. *Jesus Led of the Spirit into the Wilderness.* Matt. iv, 1; Mark i, 12; Luke iv, 1.—Compare carefully. The temptation immediately after the baptism. Under what influences did Jesus go into the wilderness? The place cannot be identified; the opinions advanced are pure guesses.

2. *The Forty Days.* Matt. iv, 2; Mark i, 13; Luke iv, 2.—As to the miraculous fast, compare Exod. xxiv, 18; xxxiv, 28; 1 Kings xix, 8. The mere term of forty days no example to us, and no foundation for what is called “Lent” in some Churches. As to the meaning of the words “devil” and “Satan,” see note below.¹ Did not the temptation extend through the forty days? Compare Luke iv, 2, and Mark i, 13.

3. *The First Recorded Temptation.* Matt. iv, 2-4; Luke iv, 2-4.—Show the Satanic shrewdness of this temptation; the devil adjusts his solicitations to times, places, and circumstances. What wrong was Jesus tempted to commit? Show the appropriateness of our Lord’s quotation from Deut. viii, 3.

4. *The Second Recorded Temptation.* Matt. iv, 5-7; Luke iv, 9-12.—Matthew seems to give the order. What was the “pinnacle of the temple?”² What is the point of the second temptation, as following the first? and of the perverted quotation as a reply to Jesus? Compare with Psa. xci, 11, 12. Show the appropriateness of our Lord’s quotation from Deut. vi, 16. What is the primary reference here? See Exod. xvii, 1-7. How may we properly, and without presumption, test the wisdom, power, and goodness of God? Compare Psa. xxxiv, 8; Isa. vii, 11, 12; xxxviii, 7, 8, 22; Mal. iii, 10, etc. Jesus needed no assurance of his divine Sonship other than that he had. See Matt. iii, 17.

5. *The Third Recorded Temptation.* Matt. iv, 8-10; Luke iv, 5-8.—What did the devil propose in the last recorded temptation? But was this the last temptation Jesus ever suffered? Compare Luke iv, 13; xxii, 53; John xiv, 30. As to the ministry of angels in the life of Jesus compare our lesson with Luke xxii, 43. Why did Jesus reply from the *written* word when he might so easily have answered from his own stores of spiritual wisdom? Compare Heb. iv, 12, and Eph. vi, 17. Now read Heb. ii, 17, 18; iv, 15, 16, showing the reality of Christ’s sufferings in his temptation, and the encouragement drawn therefrom for tempted saints.

¹ The “devil”—*diabolos*, (a Greek word,) means slanderer, accuser. Compare 1 Tim. iii, 11; 2 Tim. iii, 3; Titus ii, 3, etc. “Satan” (of Hebrew derivation) means an enemy; the adversary of God and man. Compare Gen. iii, 4; Job i, 6; John viii, 44; 1 Pet. v, 8, etc.

² The wing—that part, as is believed, which was called the King’s Porch, that overhung the precipice at the south-east corner. The depth of the valley of Jehoshaphat below was very great, so that it made one dizzy, as we are told, to look down.

LESSON VIII.

THE WORD MADE FLESH. John i, 1-18.

Reading Lesson: John i, 1-23.

Golden Text: John i 14.

LESSON HYMN.

Jesus, the holy child,
Doth, by his birth, declare
That God and men are reconciled,
And one in him we are.
No. 2.

A peace on earth he brings,
Which never more shall end;
The Lord of hosts, the King of Kings
Declares himself our friend.

THE OUTLINE.

1. *The Eternal Pre-existence of the Word.* Verses 1-3. What is meant by "in the beginning?" Compare Prov. viii, 22, 23; Col. i, 17; 1 John i, 1, 2; Rev. xxi, 6. In Gen. i, 1, it means "that point in eternity where creation began." What is signified by "the Word?"¹ With verse 3 compare, particularly, Col. i, 16, 17. It does not contradict Heb. i, 2—the worlds were made by or through the Son, the Father and the Son being one in essence. Here compare Rom. xi, 36, and Heb. ii, 10. Develop the proofs, in these verses, of the absolute divinity of the Word.

2. *The Life was the Light of Men.* Verses 4, 5. Essential, underived light belongs to the Word. "Light of men," WESLEY explains, "The fountain of wisdom, holiness, and happiness to men." "Shineth," the present tense, expresses the constant illumination of the Word, always and every-where. Compare Matt. iv, 16; John xii, 35; 1 John ii, 8-11, etc. What is meant by "the darkness comprehended it not?" Compare John iii, 19-21; Rom. i, 8-22, 28.

3. *The Office of John the Baptist.* Verses 6-9. The other evangelists describe the Baptist's ministry; John only alludes to it. How is John the Baptist, with his derived light, distinguished from the true, the original Light? How does it appear, from verse 9, that Jesus is the Saviour of all men? Compare Isa. xlix, 6; Matt. iv, 14-16; Luke ii, 32, etc. It is "lighteth," the present tense again. Compare Titus ii, 11, 12.

4. *Rejected by Many, Received by Some.* Verses 10-13. Show from verses 10 and 11 the ingratitude and unbelief of those, particularly of the Jews, who rejected Him. What is taught verses 11, 12? Compare John iii, 3-8; Rom. viii, 14-16; James i, 18; 1 Pet. i, 23, etc.

5. *The Word was Made Flesh.* Verse 14. How is this verse connected with verses 10 and 11? What is meant by "made flesh?"² By "dwelt among us?" "Only-begotten of the Father?" "Full of grace and truth?"

6. *The Evangelist's Testimony.* Verses 15-17. In verse 15, "the evangelist," says SUMMERS, "reverts to verses 6-8, and shows that the Baptist affirmed the pre-existence of the *Logos*," the "Word." In verse 16 he returns to his statement in verse 14. With verse 16 compare Gal. iii, 10-14; 2 Cor. iii; John vii, 37-39.

7. *The Word Alone Reveals God.* Verse 18. Compare Matt. xi, 27; John xiv, 6-13, etc.³

¹ The term *Logos*, rendered "Word," is almost peculiar to John. WATSON says: "The term has two senses equally descriptive of both the nature and office of our Lord. It is personal and official. *Personal*: It signifies reason, or wisdom. In this sense it signifies the infinite intelligence of Him who was made flesh. . . . *Official*: It is by speech that wisdom is declared to others; for this reason, also, He is called the Word, the Speech, the Mouth of God. In the Word we have no type, no vail. God speaks to us without intervention, and opens to us the counsels of his truth and grace." And WHITBY: "The plainest reason why this essential Son of God is styled 'the Word' seems to be this: that as our own words are the interpretation of our minds to others, so was this Son of God sent to reveal his Father's mind to the world." Compare Matt. xi, 27; John i, 18; iii, 13, 35; x, 15; xiv, 6-11, etc.

² "Flesh" here signifies humanity. OLSHAUSEN remarks upon the precision of John's language: "This expression is here selected with the utmost care; for in the first place *sarx*, 'flesh,' could not be exchanged for *soma*, 'body,' because body forms the antithesis of soul, *psuchê*; but the *Logos* united himself not merely with the substance of the body, but also with a human soul; hence, *flesh* here denotes the whole human nature in its weak and necessitous condition, and this he filled with the rich treasures of his divine life."

³ "The evangelist," says WHEEDON, "winds up this exordium [verses 1-18] as he began it, with the deduction that the Son, like the Word, is the manifest God, revealing the God invisible and unknowable." The incarnate Word alone can reveal the Father to us, as the eternal Word alone knows the Father. And through Jesus alone can we truly know God the Father, or come to him, or be saved.

LESSON IX.

THE THREEFOLD TESTIMONY OF JOHN THE BAPTIST
TO THE MESSIAHSHIP OF JESUS. John i, 19-37.

Reading Lesson: Isa. xl.

Golden Text: John i, 29.

LESSON HYMN.

Not all the blood of beasts,
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain.

But Christ, the heavenly Lamb,
Takes all our sins away;
A sacrifice of nobler name,
And richer blood than they.

THE OUTLINE.

1. *John's Answer to the Delegation from the Sanhedrin.* Verses 19-28.—As to John's use of the term "Jews," see note ¹. The Sanhedrin exercised the prerogative of inquiring into the pretensions of prophets. See Matt. xxi, 23. What had, perhaps, stirred up the Sanhedrin to send this deputation to John? See Luke iii, 15. How had John reminded them of Elias, the Greek form of the name Elijah? ² Compare Matt. iii, 4; 2 Kings i, 8; Zech. xiii, 4. Explain John's answer, verse 23, to their demand, verse 22. Compare Isa. xl, 3-5. What do you know of the sect mentioned verse 24? ³ How are verses 26 and 27 ⁴ an answer to the demand in verse 25? Where was Bethabara?

2. *John's Testimony before the People.* Verses 29-34.—How does John's language, verse 29, describe the character and work of Jesus? As to the lamb offered in Jewish sacrifices, and which was a type of "the lamb of God which taketh away the sin of the world," compare Gen. iv, 4; xxii, 7, 8; Exod. xii, 3-28; xxix, 38-42; Lev. xxiii, 18; Num. xxviii, etc. As to the fitness of the lamb to be a sacrificial type of Christ, compare Isa. liii, 7; Acts viii, 32; 1 Peter i, 19. What is the doctrinal force of the words "taketh away the sin of the world?" ⁵ What is meant by "knew him not," verses 31 and 33? How did John show that his conviction of the Messiahship of Jesus was of divine and not of human origin? With verses 31-34 compare Matt. iii, 16 and Luke iii, 22.

3. *John's Testimony before Two of his Disciples.* Verses 35-37.—Who was one of the two? Verse 40. Who was the other? Compare John xiii, 23; xviii, 15; xix, 20; xx, 2, 4, 8.

¹ John, alone of the evangelists, uses this expression, "the Jews," principally as designating the chiefs of the Jewish people—the members of the Sanhedrin. It is an interesting inquiry what this usage denotes as to the author, or date, of this Gospel. It has been satisfactorily shown that no inference can be adduced from it against the Jewish origin of the author. It is rather confirmatory of the belief that the Gospel was written after the Jews had ceased to be politically a nation, and among Gentiles, the author himself contemplating these last as his readers.—ALFORD.

² John's manner of life reminded them of the Tishbite, and, misunderstanding Mal. iv, 5. (thinking that Elijah would come in his own person to usher in the Messiah,) they ask, "Art thou Elias?" and misunderstanding Moses, Dent. xviii, 15, they ask, "Art thou that prophet?" thus distinguishing "the prophet" promised by Moses from the Messiah.

³ They originated about 150 B. C. They were the strongest, strictest, most popular of Jewish sects. They probably derived their name from the Hebrew verb *pharash*, separated, as they held themselves aloof from the common people, under pretense of greater sanctity. They were, for the most part, great hypocrites. See Matt. xxiii.

⁴ The untying and bearing of sandals was the duty of slaves; how highly above himself must he have esteemed Christ!—THOLUCK. Every office that a servant

does for his master a scholar should perform for his teacher, except loosing his sandal-thong.—TALMUD.

⁵ The singular number, with the article, gives great force. The one plague which seized all. He bore the whole. He did not so bear one part as not to bear the rest. The same singular number is used in the midst of plurals. Isa. liii, 6, 8, 12. *Sin* and the *world* are equally wide.—BENGEL.

LESSON X.

THE FIRST DISCIPLES. John i, 35-51.

Reading Lesson : Gen. xxviii.

Golden Text : 1 Cor. ii, 9.

LESSON HYMN.

Redeemer of mankind,
Who on thy name rely,
A constant intercourse we find
Opened 'twixt earth and sky.

Mercy, and grace, and peace,
Descend through thee alone;
And thou dost all our services
Present before the throne.

THE OUTLINE.

1. *And they Followed Jesus.* Verses 35-40.¹ Recall last Sunday's lesson, John's threefold testimony to the Messiahship of Jesus. Who were the two disciples mentioned verses 35-37, the first followers of Jesus? Verse 40. The other was John. See paragraph 3, last lesson. What was the tenth hour?

2. *Andrew Findeth Simon.* Verses 41, 42. What evidence does Andrew give of being fully convinced? What characteristic of true religion does Andrew illustrate in seeking Simon and bringing him to Jesus? ² What do we learn from our Lord's words to Simon?

3. *Philip Called.* Verses 43, 44. Where and what was Galilee? Bethsaida? Did Jesus now call them to be his constant disciples, or did this call come later? Compare Matt. iv, 18-22; Luke v, 2-11.

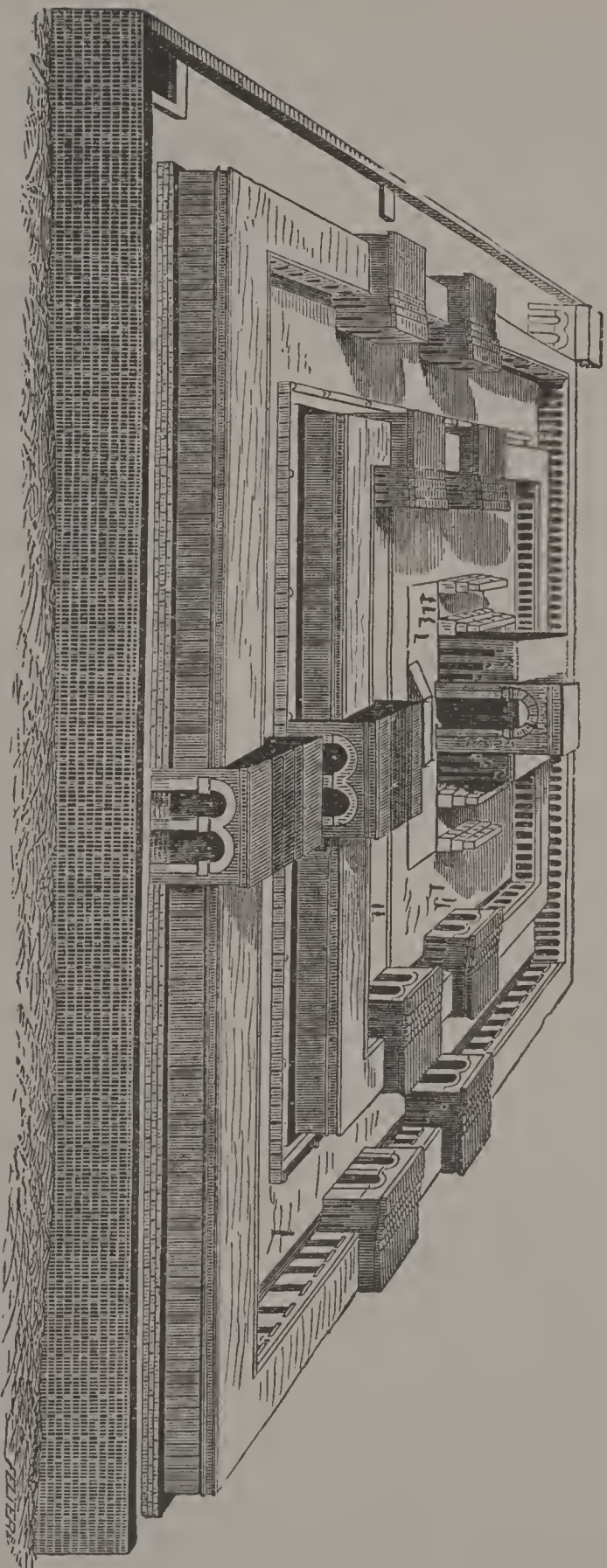
4. *Nathanael Brought to Jesus.* Verses 45-51. How does Philip declare his perfect faith in the Messiahship of Jesus? Verse 45. As to Christ in Moses' writings, compare Gen. iii, 15, xxii, 18, xlix, 10, Deut. xviii, 15, and the Levitical types. As to the writings of the prophets, here alluded to, compare Isa. vii, 14; ix, 6, 7; xl, 10, 11; liii; lxi, 1, 2; Jer. xxiii, 5, 6; Ezek. xxxiv, 23, 24; Dan. ix, 24-27; Micah v, 2; Mal. iii, 1-3; iv, etc. Perhaps, also, the Messianic Psalms may be referred to, as ii, xvi, xxii, xlv, cx, etc. What does Nathanael's reply to Philip indicate? What does Philip's answer teach us? ³ How is Nathanael convinced? Only God can thus read hearts. What is meant by verse 51? ⁴ See Gen. xxviii, 10-19.

¹ MATTHEW HENRY has this observation upon the invitation, which was to see and know *Him*, not his lodging-place, or worldly circumstances, or prospects: "The nearer we approach to Christ the more we see of his beauty and excellency. Deceivers maintain their interest in their followers by keeping them at a distance; but that which Christ desired should recommend him to the esteem and affections of his followers was, that they would *come and see*."

² "He first findeth"—rather, he was the first to find, the language implying that John as well as Andrew sought Peter. On the loving zeal of Andrew and John to find their brother and friend THOLUCK remarks: "In this beautiful scene we behold the commencement of all Christian activity in missions."

³ "Come and see" is the best remedy against preconceived opinions.—BENGEL.

⁴ The promise holds good in its widest sense for all believers who abide with him; greater and yet greater things shall they continue to see.—STER. Nathanael was to



THE TEMPLE AND ITS COURTS.

In this picture you see in the outer court, which is the *Court of the Gentiles*, one person. In the *Court of the Women* are two persons; in the *inner*, or *Men's Court*, are three. These two courts are called collectively the *Court of the Israelites*. Beyond this, where you see four persons standing, is the *Court of the Priests*.

see greater things than this isolated ray of the supernatural. . . . He was to learn Christ in his true relation to the development of humanity, as through him humanity was to be glorified.—NEANDER. When Christ became man, and began to preach, heaven opened and abides open; and never since, at Christ's baptism in Jordan, has it closed, nor will close, though we see it not with the bodily eye.—LUTHER.

LESSON XI.

THE BEGINNING OF MIRACLES—JESUS PURGES THE TEMPLE. John ii.

Reading Lesson: John ii.

Golden Text: John ii, 16.

LESSON HYMN.

Jesus, Friend of human kind,
Let us in thy name be join'd;
Each to each unite and bless,
Keep us still in perfect peace.

Heavenly, all-alluring Dove,
Shed thy overshadowing love;
Love, the sealing grace, impart;
Dwell within our single heart.

THE OUTLINE.

1. *The Water that was Made Wine.* Verses 1-10. The third day?¹ Mary's statement, verse 3, equivalent to a request, as in chap. xi, 3. It seems that Mary was expecting him to "signalize his entrance on his public life by a miraculous display of his Messianic dignity." His answer is the language of reproof. Nothing harsh in the use of the word "woman." Compare chap. xx, 15, (where it is used compassionately,) and chap. xix, 26, (where it is full of tenderness.) As to the force of the question, "What have I to do with thee?" literally, "What to me and to thee?" compare Matt. viii, 29; 2 Sam. xvi, 10.² What does Mary, although reprov'd, manifest by her directions, verse 5? What is meant by "after the manner of the purifying of the Jews?" Compare Matt. xv, 2; xxiii, 25, etc. How much did these water-pots hold? Why should Jesus create such a quantity?³ Who was the governor of the feast? and why to him first?

2. *The Impression Produced and the Lessons.* Verse 11. What is St. John's comment? Our Ritual says of marriage, "Which holy estate Christ adorned and beautified with his presence and first miracle that he wrought in Cana of Galilee." What lessons should this Scripture teach us as members of society?⁴

3. *Jesus Drives Out the Profaners of the Temple.* Verses 13-17. The "Feast of the passover?"⁵ What was the state of affairs when Jesus went to the temple? This trading was in the Court of the Gentiles.⁶ Here they sold animals for sacrifice, and changed foreign money into Jewish, to be paid by the visitors into the temple treasury.⁷ Of what was the "scourge of small cords," rather, *rushes*, symbolical? He rebuked not only this special thing, but every thing that introduces the ways of a mere merchant's exchange into God's house. Compare verses 17 and Psa. lxi, 9.

4. *His Authority Challenged.* Verses 18-22. Show the force and appropriateness of his answer. Also the slanderous use made of his language on his trial and when on the cross. Matt. xxvi, 60, 61; xxvii, 39, 40; Mark xiv, 57, 58, etc. What impression did the remembrance of his words produce after the resurrection? See Luke xxiv, 6-8.

5. *Unrecorded Miracles.* Verses 23-25. With verse 23 compare last verse in John's Gospel. Verses 24, 25, do not mean that Jesus was only a shrewd reader of character. Compare 1 Sam. xvi, 7; Matt. ix, 4; John vi, 64, etc.

¹ Reckoned from the day of Nathanael's calling, so that two nights and one day intervened.

² In his Messianic office even his mother could not interfere, or claim special privilege. Compare Matt. xii, 46-50; Luke xi, 27, 28. There is in this history small ground for the Mariolatry of Romanism. John never mentions the mother of Jesus by name.

³ That this gift should be large was what we might have looked for. He, a King, gave as became a king. No niggard giver in the ordinary bounties of his kingdom of nature. (Psa. lxy, 9-13.) Neither was he a niggard now, when he brought those common gifts into the kingdom of grace, and made them directly to serve him there.—TRENCH.

⁴ It is very desirable when there is a marriage to have Christ present at it.—MATTHEW HENRY. That must be a bad entertainment to which we cannot invite Jesus. "In the joyous circle," says NEANDER, "of a wedding he performs his first miracle to supply a social want. Thus he sanctifies connections, feelings, joys that are purely human, by his personal presence, and by unfolding his divine powers in such a circle and on such an occasion."

⁵ The passover commemorated the *passing over* by the destroying angel, of the blood-besprinkled houses of the Israelites the night that God visited his wrath on Egypt by slaying the first born. Compare Exod. xii, xiii; Jer. xxiii, 5-8; Num. xxviii, 16-25, etc. John speaks of this first as the "Jew's passover," because he was writing for Gentiles.

⁶ There were four courts: the innermost, the court of the priests; next, of the Israelite men; next, of the women; and, lastly, of the Gentiles.

⁷ Similar conveniences and nuisances, markets, lotteries, and fairs [also hot suppers, ice cream, and strawberry suppers, concerts, tableaux, and other side-shows] are not seldom found in connection with Christian Churches.—SCHAFF.

LESSON XII.

THE DISCOURSE OF JESUS WITH NICODEMUS. John iii, 1-21.

Reading Lesson :—Rom. viii, 1-18.

Golden Text :—John iii, 16.

LESSON HYMN.

Jesus! the name that charms our fears,
That bids our sorrows cease;
'Tis music in the sinner's ears,
'Tis life, and health, and peace.

He breaks the power of cancell'd sin,
He sets the prisoner free;
His blood can make the foulest clean;
His blood avail'd for me.

THE OUTLINE.

1. *Nicodemus*. Verses 1, 2.—One of the "many," chap. ii, 23. See also John vii, 50; xix, 39; xii, 42, 43. The Pharisees? A "ruler of the Jews"—as is supposed, a member of the Sanhedrin. As to this high council, compare Deut. xvi, 18; xxxi, 9; 2 Chron. xix, 8; Ezek. viii, 11.

2. *Ye Must be Born Again*. Verses 3-6.—The answer of Jesus, addressed not to the ruler's salutation, (verse 2,) but to his spiritual wants. What is meant by "kingdom of God?" Why must one be "born again" to "see the kingdom of God?" 1 Cor. ii, 12-15. "Born of water and of the Spirit?"¹ What is regeneration?² The necessity of regeneration. Verse 6. (Like produces like—flesh from flesh—spirit from Spirit.) As to New Testament import of the word "flesh," compare Col. ii, 18; Rom. viii, 1-9; vii, 14; Gal. v, 16-21. State, now, the relations of the fact of man's depravity to the doctrine of the new birth.

3. *How can these Things be?* Verses 7-10.—Explain the analogy in verse 8. How absurd that egotistical skepticism which rejects what it cannot explain! Nature, as well as grace, is full of mysterious *facts*.³

4. *The One and Only Teacher of Men.* Verses 11-13.—Compare verses 13 and 11, and show the perfect competency of Jesus to teach the truth. The sin of rejecting such a teacher. Unbelief (see verse 12) unfits Nicodemus for a full revelation. Unbelief cannot receive the deep things of God. Compare John i, 50, 51; 1 Cor. ii, 8-16.

5. *The Gift of the Only-begotten Son.* Verses 14-17.—The cross foreshadowed, verse 14. "As Moses lifted up the serpent?" As to the history, see Num. xxi, 6-9; as to the import of the symbol,¹ compare Rom. viii, 3; 2 Cor. v, 21; Gal. iii, 13; Col. ii, 14. As to the scope of the word "world," verse 16. Compare John i, 29; vi, 33, 51; xii, 47, etc. It is not said that God loves us *because* his Son has died for us; his Son died for us because God *loved* us.

6. *The Condemnation.* Verses 18-21.—Man not condemned because born in sin, nor yet simply because he *has sinned*, but because he rejects Christ. Show how verses 18-21 state the ground and measure of our responsibility and condemnation. Why should any perish? 2 Cor. iv, 3, 4.

¹ A Hebraism, with the water as the symbol, and the Spirit as the power of the change.—BUSHELL. The sign may obtain without the thing signified, as in the case of Simon Magus, Acts viii; and the thing signified may obtain without the sign, as in the case of Cornelius, Acts x.—SUMMERS.

² Regeneration is that work of the Holy Spirit by which we experience a change of heart. . . . Regeneration is to be distinguished from our justification, although it is connected with it. Every one who is justified is also regenerated; but the one places us in a new *relation*, and the other in a new moral *state*.—RICHARD WATSON. This change is expressed in different ways. Compare John iii, 5; Eph. ii, 1; Gal. iv, 19; 2 Pet. ii, 4. Man not the author of the change; the "efficient cause" the Holy Spirit. Compare John i, 12, 13; iii, 5, 6; Eph. ii, 8, 10. The "instrumental cause," the word of God. Compare James i, 18; 1 Pet. i, 23; 1 Cor. iv, 15.

³ Yet it is true, and it is important to remember, that, little as we know of the laws of the atmosphere, we know enough to assure us that the seemingly wild winds are as much under *law* as is the solar system. We know that the winds do not blow *capriciously*—that is, without cause. Nor does the Holy Spirit, in his work in human hearts, move capriciously, but freely, mightily, and yet wisely and orderly, and according to the laws of man's constitution and the perfect government of God.

⁴ The brazen serpent was made *in the likeness of the serpents which had bitten the people*. It represented to them the poison which had gone through their frames, and it was hung up there on the banner-staff as a trophy, to show them that *for the poison there was healing*—that the plague had been overcome. In it there was *no poison*, only the *likeness of it*.—ALFORD.

LESSON XIII.

REVIEW LESSON.*

Reading Lesson: Isa. ix.

Golden Text: John iii, 16.

[Read carefully during the week the text of the different lessons, and be prepared for such questions as the teacher, or superintendent, or pastor, may ask.]

LESSON HYMN.

Joy to the world—the Lord is come!
Let earth receive her King:
Let every heart prepare him room,
And heaven and nature sing.

He rules the world with truth and grace;
And makes the nations praye
The glories of his righteousness,
And wonders of his love.

* If the conductor of the review (the teacher, the superintendent, or the pastor) will carefully, during the week, read and compare the text of the preceding lessons, and fix this skeleton outline in the mind, it will be easy to conduct a profitable review; *but no lessons can be learned or taught without study.*

THE OUTLINE.

I. *The Birth of Jesus.* Luke ii, 1-20.—The Roman Emperor; his decree; going to Bethlehem, (1-5.) Birth of Jesus, (7.) The angels and the shepherds, (8-15.) The shepherds in the manger at Bethlehem, (16, 17.) The news they could not keep, (18-20.)

II. *The Circumcision and Presentation of Jesus in the Temple.* Luke ii, 21-38.—Jesus circumcised and presented in the temple according to the law, (22-24.) Holy Simeon and the infant Jesus, (25-35.) Anna, the prophetess, rejoicing at the birth of the Messiah, (36-38.)

III. *The Visit of the Wise Men.—The Flight into Egypt.—The Slaughter of the Innocents.* Matt. ii, 1-18.—The wise men in Jerusalem; the fright and duplicity of Herod, (1-8.) The wise men in Bethlehem; their gifts and their rejoicing; their return into their own country, (9-13.) The flight into Egypt, (13-15.) The slaughter of the Bethlehem babes, (16-18.)

IV. *The Childhood of Jesus.* Matt. ii, 19-23; Luke ii, 39-52.—The return from Egypt and settlement in Nazareth, (Matt. ii, 19-23.) The first twelve years of the life of Jesus, (Luke ii, 40.) Jesus in the Temple learning God's word, (Luke ii, 42-49.) Subject to his parents, (Luke ii, 51, 52.)

V. *The Preaching and Baptism of John the Baptist.* Luke iii, 1-18; Matt. iii, 1-12; Mark i, 1-8.—The time and place of John's preaching, (Luke iii, 1-3; Matt. iii, 1; Mark i, 1-4.) John's manner of life, (Matt. iii, 4; Mark i, 6.) His preaching and baptism, (Luke iii, 3-6; Matt. iii, 2-6; Mark i, 2-7.) His exhortations to various classes, (Matt. iii, 7-12; Luke iii, 7-18.)

VI. *The Baptism of Jesus.* Matt. iii, 13-17; Mark i, 9-11; Luke iii, 21-23.—John's reluctance, (Matt. iii, 14-15.) What Jesus was doing when baptized, (Luke iii, 21.) The heavens opened and the divine approval, (Luke iii, 21-23.) Proof of the Trinity.

VII. *The Temptation of Jesus.* Matt. iv, 1-11; Mark i, 12, 13; Luke iv, 1-13.—The fasting of Jesus, (Matt. iv, 2.) Tempted forty days, (Mark i, 13.) The first recorded temptation, (Matt. iv, 2-4.) The second, (Matt. iv, 5-7.) The third, (Matt. iv, 8-10.) The victory, and the ministry of angels, (Matt. iv, 11.) The devil departed "for a season," (Luke iv, 13.) Our encouragement in temptation, (Heb. ii, 17, 18; iv, 15, 16.)

VIII. *The Word made Flesh.*—John i, 1-23.

IX. *The Threefold Testimony of John the Baptist to the Messiahship of Jesus.* John i, 19-37.—His answer to the delegation from the Sanhedrin, (19-28.) His testimony before the people, (29-34.) His testimony before two of his disciples, (35-37.)

X. *The First Disciples.* John i, 35-51.—The two followed Jesus, (35-40.) Andrew findeth Simon, (41, 42.) Philip called, (43, 44.) Nathanael brought to Jesus, (45-51.)

XI. *The Beginning of Miracles. Jesus Purges the Temple.* John ii.—The water that was made wine, (1-11.) Driving out the profaners of the temple, (13-17.) His authority challenged, (18-22.) Unrecorded miracles, (23-25.)

XII. *The Discourse of Jesus with Nicodemus.* John iii, 1-21.—The ruler of the Jews, (1, 2.) Ye must be born again, (3-6.) How can these things be? (7-10.) The One and the only Teacher of men, (11-13.) The gift of the only-begotten Son, (14-17.) The ground of condemnation, (18-21.)



SHECHEM.

LESSON XIV.

JESUS AT JACOB'S WELL—THE WATER OF LIFE. John
iv, 1-26.

Reading Lesson : Isa. lv.

Golden Text : Rev. xxii, 17.

LESSON HYMN.

Fountain of life, to all below
Let thy salvation roll;
Water, replenish, and o'erflow,
Every believing soul.

Into that happy number, Lord,
Us weary sinners take;
Jesus, fulfill thy gracious word,
For thine own mercy's sake.

THE OUTLINE.

1. *Jesus goes into Galilee.* Verses 1-4.—Verse 1 connects with chap. iii, 22. The occasion of his departure from Judea.¹ Perhaps chap. ii, 13-17, explains the present enmity of the Jews. Verse 2 doubtless states the rule that Jesus always observed in the matter of baptizing. Describe the geographical relations of Judea, Samaria, and Galilee.

2. *At Jacob's Well.* Verses 5-9.—Sychar.² The sixth hour? Women accustomed to draw water in the East. Gen. xxiv, 11. Verse 8 parenthetical, showing why it was necessary for Jesus to ask water of the woman. As to the origin of the mongrel race called Samaritan, see 2 Kings xvii, 24. The Jews and Samaritans hated each other cordially,³ although they would buy and sell, as verse 8 shows.

3. *The Living Water.* Verses 10-15.—What is meant by "gift of God," verse 10? By "living water?" Show her ignorance and incredulity. Verses 11, 12.⁴ How does Jesus set forth "the gift of God" as being better than all earthly blessings? With verses 13, 14, and the "living water" of verse 10, compare John vii, 37, 38; Isa. xii, 3; xlv, 3; lv, 1; Jer. ii, 13; Ezek. xlvi, 12; Zech. xiv, 8; Rev. xxii, 1, 2, 17, etc.

4. *Christ's Method in Arousing her Conscience.* Verses 16-19.

5. *The True Worship of God.* Verses 20-24.—With "our fathers worshiped," etc., compare Gen. xii, 6, 7; xxxiii, 20. It was a great question among them, "Is salvation of the Jews, or of the Samaritans?"⁵ She asks the opinion of Jesus. He answered the question she had suggested, verses 21, 22. True worship, verses 23, 24.⁶

6. *Jesus Reveals himself as the Christ.* Verses 25, 26.

¹ Jesus always avoided collision with his persecutors when his duty did not require it, and his work would be hindered by it.

² Its general identification with Sichem is established by the particular statement that Jacob's well was there. It was an ancient place. Gen. xii, 6; Josh. xxiv, 32, now called Nablûs, or Nablous.

³ It was a saying of the Jewish rabbies: "He who receives a Samaritan into his house, and entertains him, deserves to have his children driven into exile."

⁴ Jacob's well is a mile or two from Nablûs. It is dug through solid limestone, and must have been at the visit of Jesus at least one hundred feet deep. Though in part filled with rubbish, it was seventy feet deep, April 7, 1866, when visited by Atterbury. As there are fountains of water near by, both OLIN and ROBINSON conjecture that Jacob dug the well that he might be independent in the exercise of full proprietary rights.

⁵ Jesus says, "Salvation is of the Jews"—he being born of a Jewish mother, according to prophecy.

⁶ An old writer says: "In matters of religion and faith no one should appeal to fathers or ancestry, unless their doctrine be first proved from the word of God. . . . Prayer and worship depend not on time, place, posture, bending of knees, or folding of hands, but upon spirit and truth." When we pray to the Father in Jesus' name one place is as holy and as near to heaven as another.

LESSON XV.

TWO DAYS WITH THE SAMARITANS—JESUS HEALS A NOBLEMAN'S SON.—John iv, 27-54.

Reading Lesson : John iv, 27-54.

Golden Text : Gal. vi, 9.

LESSON HYMN.

Sow in the morn thy seed,
At eve hold not thy hand;
To doubt and fear give thou no heed—
Broadcast it o'er the land.

Thou canst not toil in vain :
Cold, heat, and moist, and dry,
Shall foster and mature the grain
For garner in the sky.

THE OUTLINE.

1. *The Surprise of the Disciples.* Verse 27.—Why were they surprised?¹

2. *The Water-pot Left.* Verses 28-30.—After his heart-searching words, and his revelation of himself as the Christ, she *must* tell what she had heard. On verse 30 WESLEY says, suggestively: "His words awakened her conscience, which soon told her all the rest."

3. *The Principle of the Spiritual Harvest.* Verses 31-38.—Show how the disciples misapprehended Jesus, (31-34.) For other such instances of spiritual dullness, compare John ii, 20; iii, 4; iv, 11; vi, 42-52. With verse 34 compare Job xxiii, 12. Show the connection between verse 34 and verses 35, 36.² There can be no failure, though "one soweth and another reapeth." Gal. vi, 9. All share in the songs of the harvest home. Compare Deut. xvi, 11, 14; Psa. cxxvi, 6; 1 Cor. iii, 5-8, etc. In verse 38 the phrase "other men labored," Jesus is the sower. The Church has been reaping the harvest of his sowing since he began to sow the "seed of the kingdom."

4. *Two Days with the Samaritans.* Verses 39-43.—Effect of the woman's preaching. Verse 39. The good spirit of these Samaritans. Verse 40. "His own" people treated him very differently. See Luke iv, 28, 29; xiii, 31. These rejections occurred long before John wrote his gospel; to these he refers in parenthesis, in verse 44, as to facts well known. The Samaritans did not require "signs." Compare verse 48 and Luke iv, 23.

5. *The Nobleman's Son Healed.* Verses 43-54.—Galilee. With verse 45 compare John ii, 23. This shows that Galileans received him kindly and believingly. Capernaum and Cana, about eighteen miles apart. We know nothing of this nobleman. He thought Jesus must be present to heal his son. Show his earnestness and his faith, which, though imperfect, yet, because it was genuine, was rewarded. Verse 53 shows the increase of his faith and the result. For an instance of far stronger faith, compare Matt. viii, 5-9.³

¹ While their reverence forbade impertinent questions, (compare here Mark ix, 32, John xiii, 24, xxi, 12.) they were surprised and perplexed to find Jesus talking with a woman, particularly a Samaritan woman. For a man, especially a public teacher, to hold conversation with a woman, was contrary to rabbinical notions of propriety. It was a saying of one noted rabbi, "No man salutes a woman;" of another: "He who instructs his daughter in the law is as one who plays the fool." "According to Jewish rabbinical ideas," says THOLUCK, "the female sex was regarded as incapable of religious instruction." It is a great truth, too little considered, that woman owes the lofty place she holds in Christian civilization to the teaching, and, above all, to the example and spirit, of Jesus of Nazareth.

² The figure follows the analogy of the food. The Lord, as represented by John, is perfectly consistent in his use of the earthly as the symbol of the heavenly. Probably the Samaritans were already coming through the green fields, and *they* were the fields white for the harvest. The disciples saw the green seed-field, he saw the white harvest-field, and to this he wished to open their spiritual eye.—LANGE.

³ Comparing the nobleman and the centurion, TRENCHARD says: "By not going he increases this nobleman's faith; by offering to go he brings out and honors that centurion's humility."

LESSON XVI.

JESUS IN THE SYNAGOGUE AT NAZARETH—REJECTED BY HIS OWN TOWNSMEN. Luke iv, 14-32.

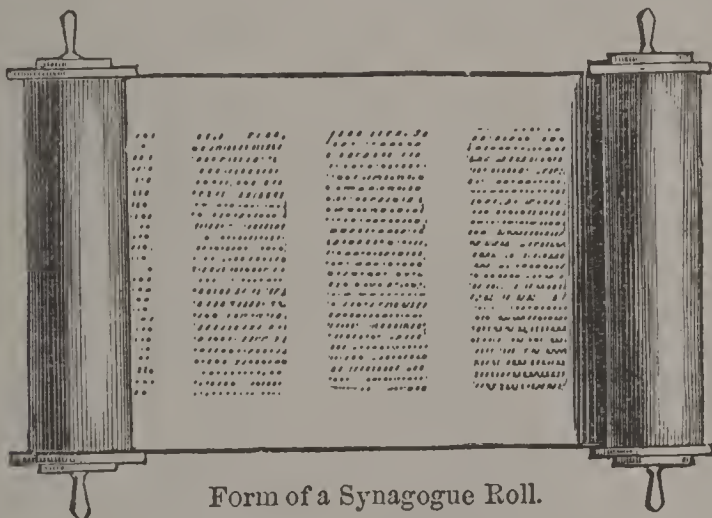
Reading Lesson: Isa. lxi.

Golden Text: Luke iv, 18, 19.

LESSON HYMN.

Blow ye the trumpet, blow,
The gladly-solemn sound;
Let all the nations know,
To earth's remotest bound,
The year of jubilee is come;
Return, ye ransom'd sinners, home.

Ye who have sold for naught
Your heritage above,
Receive it back unbought,
The gift of Jesus' love;
The year of jubilee is come;
Return, ye ransom'd sinners, home.



Form of a Synagogue Roll.

THE OUTLINE.

1. *The Synagogue and its Worship.*¹

2. *The Occasion and the Text.* Verses 14-19.—Verses 14, 15, describe the first preaching in Galilee after the return from Judea. At first, and in most places, he was graciously received. What do we learn, verse 16, of the "custom" of Jesus while living in Nazareth before he entered on his public ministry? They "stood" to read, "sat" to expound. What was the form of the sacred books used in the synagogue? Refer to Isa. lxi, 1, 2. See what Jesus read for his text, and at what point he stopped. (The "vengeance of God" he did proclaim at another time upon all these rejecting Galilean cities.) What was the primary application of the text? How was the prophecy fulfilled in the ministry of Christ?

3. *The Sermon.* Verses 20-27.—It was his first sermon in Nazareth; curiosity was at its highest point. Verse 21 gives the theme and the introductory words. The body of the sermon, in which, no doubt, he

showed *how* he fulfilled the prophecy, is not reported. It came between verse 21 and their interruption, verse 22. How does verse 22 show the different feeling of the congregation at the beginning and the end of the sermon? In verse 23 he tells them what prejudices were in their hearts. In verses 23-27 he answers them. As to the references to Elijah and Elisha, compare 1 Kings xvii, 9; 2 Kings v; vii, 3. How did these instances answer their complaints? ²

4. *They Reject and Seek to Slay Him.* Verses 28-30.—While the truth smites their consciences they become enraged; *they* will not have *him* for their Teacher, Prophet, Saviour; therefore they will kill him. VAN OOSTERZEE says of their fickleness of feeling: "Not at Rome alone did the Capitoline border hard on the Tarpeian rock." He exerted some strange power over the mob; compare verse 30, and chaps. viii, 59; xviii, 6. With verse 31, compare Matt. iv, 13; with verse 32, Matt. xvii, 24, 27.

¹ *Synagogue*, from *sun*, together, and *ago*, I bring, hence the place of public assemblies. The leading object of the synagogue was not worship, but instruction. FREEMAN says, "Reading and expounding the law was the great business of the synagogue. . . . The leader of the congregation might ask any suitable person to address the assembly. Persons who were known as learned men, or as the expounders of religious faith, were allowed to speak." Compare Matt. xiii, 54; Mark vi, 2; Acts xiii, 5, 15; xvii, 10, 11, 17, etc. In a synagogue there must be at least ten men; it was governed by "the elders," their president being called the "ruler of the synagogue." There were no sacrifices in the synagogue worship. The Jews say there were four hundred and eighty synagogues in Jerusalem in the time of Christ. The Scriptures, written upon rolls of parchment, were kept with great care in a chest, or ark, made for the purpose.

When any one "stood up," signifying his desire to read the lesson for the day, having been called upon or recognized by the chief of the congregation, the *chazan*, minister, or servant (see verse 20) handed him the roll, which was taken out of the roll chest with great reverence.—SUMMERS. Their Scriptures were written on rolls of parchment; these were fastened to two rollers with handles; they read from right to left, rolling off with the left hand and rolling on with the right.

² WINTBY paraphrases verse 24 thus: "No prophet is (so well) accepted in his own country (as elsewhere, they finding exceptions either against him for his parentage, verse 22, or his kindred, Mark vi, 3, 4, or his habitation, John i, 5, 6, or his country, John vii, 52)." Jesus never worked miracles on demand, or to gratify idle curiosity. "He could do nothing," says Neander, "for those who insisted on seeing in order to believe." Commenting on verses 23-27, ALFORD says: "Our Lord brings forward instances where the two greatest prophets in Israel were not required to act in accordance with the proverb, 'Physician, heal thyself;' but their miraculous powers were exerted on those who were strangers."

LESSON XVII.

A SABBATH-DAY IN CAPERNAUM. Luke iv, 31-44; Mark i, 21-39; Matt. viii, 14-17.

Reading Lesson: Isa. lix.

Golden Text: Heb. vii, 25.

LESSON HYMN.

Jesus, if still thou art to-day,
As yesterday, the same,
Present to heal, in me display
The virtue of thy name!

If still thou go'st about to do
Thy needy creatures good,
On me, that I thy praise may show,
Be all thy wonders show'd.

THE OUTLINE.

1. *Preaching in Capernaum.* Mark i, 21, 22; Luke iv, 31, 32.—Why does Luke say, "Come down to Capernaum?" ¹ What is indicated as to the custom of Jesus when in Capernaum by "taught them on the



CAPERNAUM.—RUINS AT TELL HUM.

Sabbath-days?" State the general impression made at this time by his preaching. It seems to have yielded little permanent results. See Matt. xi, 23.

2. *Casting out a Devil from one Possessed.* Mark i, 23-28; Luke iv, 33-37.—How is this particular demoniac described? What do you understand by these expressions?² What is indicated by the outcry of the unclean spirit? Compare Mark i, 24; 2 Pet. ii, 4; Jude 6. See also Rev. xx, 10, and Matt. viii, 29. Why did Jesus rebuke the demon? Compare Acts xvi, 16-18. The demon obeyed; he "cried out," but uttered no word. Jesus showing his sovereignty over spirits as well as diseases. State the impression produced by this miracle.

3. *Healing of Peter's Wife's Mother.* Mark i, 29-31; Luke iv, 38, 39; Matt. viii, 14, 15.—Compare the three accounts carefully, and state what is indicated by each as to the character of the attack, the circumstances of the miracle, and the completeness of the recovery. Peter, falsely called the first pope, was a married man, and long after this. Compare 1 Cor. ix, 5.

4. *Healing the Multitudes.* Mark i, 32-39; Luke iv, 40-44; Matt. viii, 16, 17.—The time—the place—the various classes brought to Jesus—what he did—the fulfillment of prophecy. Compare Matt. viii, 17, and Isa. liii, 4.³ The feverish anxiety of the people of Capernaum—the method Jesus took to avoid the crowds—his spirit of prayer—his preaching throughout Galilee.

¹ Nazareth was in the highlands, Capernaum on the lake shore. After this Capernaum, more than any other town, became his place of residence; partly, perhaps, because of its convenience, and partly, perhaps, because Peter, with whom Jesus seems to have lived, had his residence here.

² A "demoniac" is a human being possessed with, and actuated by, some spiritual malignant being of superior power; . . . and we must consider demoniacs as in league with the devil, as the subjects of his dominion, and the instruments of his will.—WATSON. The demoniac was one whose being was strangely interpenetrated ("possessed" is the most exact word that could be found) by one or more of those fallen spirits who are constantly asserted in Scripture (under the name of demons, evil spirits, unclean spirits—the chief being the devil, or Satan) to be the enemies and the tempters of the souls of men.—ALFORD.

³ I believe the true relevancy of the prophecy is to be sought by regarding the miracles generally to have been, as we know so many of them were, lesser and typical out-showings of the great work of bearing the sins of the world, which he came to accomplish; just as diseases themselves, on which those miracles operated, are all so many testimonies to the existence and types of the effect of sin. Moreover, in these his deeds of mercy he was "touched with the feeling of our infirmities;" witness his tears at the grave of Lazarus, and his sighing over the deaf and dumb man (Mark vii, 34). The very act of compassion is a *suffering with* (as the name imports) its object; and if this be true between man and man, how much more strictly so in his case, who had taken upon him the whole burden of the sin of the world, with all its sad train of sorrow and suffering.—ALFORD.

LESSON XVIII.

OUR LORD'S SERMON ON THE MOUNT—THE BEATITUDES. Matt. v, 1-12.

Reading Lesson: Psa. xxxvii, 1-29.

Golden Text: Matt. v, 6.

LESSON HYMN.

Holy Lamb, who thee confess,
Followers of thy holiness,
Thee they ever keep in view,
Ever ask, "What shall we do?"

No. 2.

Govern'd by thy only will,
All thy words we would fulfill;
Would in all thy footsteps go,
Walk as Jesus walk'd below.

THE OUTLINE.

1. *Introductory.* Matt. iv, 23-25, and verses 1, 2.—The closing verses of chapter iv describe the circuit,¹ teaching, and miracles of Jesus after the events recited in our last lesson. Verse 2 indicates that here begins a solemn, set discourse. The discourse embraces chapters v, vi, and vii. As to the place, it was probably a hill near Capernaum. The exact spot cannot be identified; tradition and speculation are alike worthless. Fortunately so, for superstition has made a bad use of the few places connected with gospel history supposed to be identified. The disciples were nearest—the people coming next. All *classes* were in that multitude.

2. *The First Series of Beatitudes.* Verses 3-6.—What is the first? the second? the third? (Let them be repeated accurately.) What is meant by “poor in spirit?” The Pharisee was not so—the publican was. (See Luke xviii, 9-14.) What is included in the phrase “kingdom of heaven?”² What sort of mourning is meant in verse 4? (It is *penitence*.) Can the self-satisfied and impenitent mourn in this sense? What is meant here by “comforted?” Can there be comfort to the heart that is without forgiveness? What is meant by “meek?” “Inherit the earth?” By “hunger and thirst after righteousness?” “Shall be filled?” Now show the connection between these beatitudes.³

3. *The Second Series of Beatitudes.* Verses 7-12.—In verses 3-6 Jesus pronounces blessings on those who were prepared to receive him; he begins, verse 7, to pronounce blessings upon those traits of character which grow out of the spiritual conditions mentioned in verses 3-6. Verse 7 could not come before verse 6. What is the difference between “merciful” in verse 7 and mere good nature? Show why verse 8 could not have gone before verses 3-6, and explain “pure in heart” and “see God.” (Seeing God is knowing God.) As to the beginning, development, and consummation of this spiritual vision, compare Eph. i, 18; 1 Cor. xiii, 12; 1 John iii, 2; also 2 Cor. iii, 18. *Only* the pure in heart *can* see God. Explain what is said of the “peace-makers”—“children of God” became like him who is the “Son of God.” Verse 10 seems to allude to bodily sufferings; verse 11 to martyrdom of reputation. As to the goodly company in which suffering for Christ places his saints, compare 1 Kings xix, 2, 10; Neh. ix, 26; Dan. vi; Acts vii, 54-60; 2 Cor. xi, 24-27; Heb. xi, 33-38.

¹ Decapolis, (the ten cities,) as its name imports, was a canton or confederation of ten cities. See Appendix.

² The “kingdom” must here be understood in its widest sense—as the combination of all rights of Christian citizenship in this world, and eternal blessedness in the next.—ALFORD. We may here quote part of WHEEDON’S admirable introductory note: “The multitude still desired the Messiah which Satan proposed in the temptation. Matt. iv, 8-9. . . . To banish from the popular mind its spurious conception of a Messiah, with his worldly, warlike, diabolical kingdom, is a main purpose of this sermon. Its whole train of blessings, its whole body of doctrines and precepts, are for the true subjects of the divine kingdom. Its woes, its prohibitions, its refutations, are against the tempers, practices, and doctrines of the partisans and expectants of the kingdom which Satan suggested to Christ,” [and which Jewish patriotism longed to see]. Indeed, the whole sermon is an exposition of that profound saying of our Lord, “My kingdom is not of this world.”

³ The Pharisee—self-satisfied because self-righteous—did not mourn; the publican was “poor in spirit,” and he did mourn. He who is truly “poor in spirit” does on that very account mourn; such poverty of spirit is the condition of inheriting the kingdom of God; such mourning is a condition of forgiveness. Such a man is meek—that is, he is teachable, submissive. He is “meek” because he is “poor in spirit,” and because he mourns the sins that occasion that poverty; he submits to God’s will—he takes Christ’s “yoke” upon him and “learns” of him

who is "meek and lowly in heart." "Inherit the land" means they shall inherit all the blessings that the Gospel brings to man for this life and for that which is to come, of which blessings "the promised land" of the Abrahamic covenant was the type. The saying in verse 6 naturally and necessarily follows what goes before.

LESSON XIX.

OUR LORD'S SERMON ON THE MOUNT—(Continued.)

Matt. v, 13-20.

Reading Lesson: Phil. ii, 1-16.

Golden Text: John xv, 8.

LESSON HYMN.

Light of life, seraphic fire,
Love Divine, thyself impart;
Every fainting soul inspire;
Shine in every drooping heart.

Every mournful sinner cheer;
Scatter all our guilty gloom;
Son of God, appear! appear!
To thy human temples come.

THE OUTLINE.

1. *The Relations of Christians to Society.* Verses 13-16.—Such persons as were described verses 3-9 will certainly, in such a world as this, suffer persecution, (verses 10-12.) Although persecuted, Christians must save the world. Let one explain the qualities of salt; another show how Christians *are* the salt of the earth.¹ Show the uselessness and hopelessness of salt that has lost its savor. It is hurtful, being useless. With verse 14 (first part) compare John i, 9, v, 35, viii, 12, Eph. v, 8, Phil. ii, 15, and show how Christians are the light of the world. It is borrowed, reflected light. The Church is such a city as is described verse 14, (second part.) Compare Psa. xlii, 4, 5; Rev. xxi, 10; Heb. xii, 22, etc. What is the teaching of verse 15? What does verse 16 teach us? ("It says not, *Shine ye*, but, *Let your light shine*."—STIER.)

2. *The Relation of Christ to the Law and the Prophets.* Verses 17-19.—How does he correct their mistakes as to the object of his mission into the world? What is meant by "till heaven and earth pass?" By "one jot or tittle?"² How does Jesus impress the obligation and sanctity of the whole law? Verse 19.

3. *The Righteousness of the Scribes and Pharisees Defective.* Verse 20.—Who and what were the scribes? The Pharisees? In what respects was their righteousness defective? In what respects must a Christian's righteousness "exceed" theirs?

¹ In the Valley of Salt, near Gebul, four hours' ride from Aleppo, a traveler (MAUNDRELL) found saltless salt. In one place where some rock salt had been exposed to rain, and sun, and air, it retained the grain and the sparkle, but not the savor. No process known to art can restore the saltiness to salt that has lost it. The figure shows how utterly unchristianized are those who have lost their religion; yet we must not push the illustration so far as to deny repentance and restoration to apostates. For, as SUMMERS says, "He who made the mineral can, indeed, impart to it fire by its saline property: so degenerate Christians can be restored by his grace if they will avail themselves of it." NEANDER says, "These words of His declare the fate of Christianity whenever it degenerates into dead forms and outward show; history affords the fullest and saddest commentary upon this prophetic passage."

² The *jot* is the letter *yod* (י), the smallest in the Hebrew alphabet; the *tittle* is the small point by which two very similar letters are distinguished—thus *resh* (ר) and *dal th* (ד) were distinguished from each other. Christ did not destroy any part of the law. The ceremonial law he canceled only by fulfilling it; the Levitical laws, finding their perfect fulfillment in him, were thereby annulled; as set forth in Eph. ii, 14-15; Col. ii, 14; Heb. vii, 12, 18; ix, 8-11, etc. He fulfilled the prophecies by verifying them; the moral law he illustrated, developed, enforced by his life, his teachings, his authority. By his grace he enthrones it in the hearts of believers.

LESSON XX.

OUR LORD'S SERMON ON THE MOUNT.—(Continued.)

Matt. v, 21-48.

Reading Lesson: Rom. xii.

Golden Text: Rom. xii, 2.

LESSON HYMN.

The thing my God doth hate,
That I no more may do,
Thy creature, Lord, again create,
And all my soul renew:

My soul shall then, like thine,
Abhor the thing unclean,
And, sanctified by love divine,
Forever cease from sin.

THE OUTLINE.

1. *The True Meaning of the Sixth Commandment.* Verses 21-26. Here Jesus begins to unfold the deep spirituality of the law. What is meant by "angry without a cause?" "Raca?" "Fool?" By "in danger of the judgment?" "Of the council?" "Of hell-fire?"¹ Explain our Lord's doctrine upon the settlement of difficulties. Verses 23, 24.² How does he illustrate the importance of this? Verses 25, 26. How may these sayings illustrate our duty of prompt and complete preparation for the hereafter?

2. *The Meaning of the Seventh Commandment.* Verses 27-30.—Our Lord's words show that "the desire of sin is sin." Show how verses 29, 30, are connected with what goes before. We must cut off all known occasions of falling into sin. *It is better to die than to sin.* Rom. viii, 13, states the inevitable result of all sinful indulgences.

3. *The True Law of Divorce.* Verses 31, 32.—The Pharisees had perverted the Mosaic law on divorce, as they had abused the commandment that fosters chastity and forbids impurity. Deut. xxiv, 1-4, was really to protect woman; they perverted it to abuse woman. Our Lord's words and meaning cannot be mistaken. Compare Matt. xix, 7-9; Mark x, 11, 12.³

4. *The Law of Oaths.* Verses 33-37.—Show the Mosaic prohibitions of perjury. Compare Exod. xx, 7; Lev. xix, 12. Show that our Lord does not forbid judicial swearing, or solemn affirmation, where the occasion demands it. Compare Deut. x, 20; Isa. xlv, 23; Jer. iv, 2; Matt. xxvi, 63, 64; 2 Cor. i, 18; Heb. vi, 13-18. Show how these solemn words forbid all vain swearing by any name or creature whatsoever.⁴ The true law of Christian communication.

5. *The Law of Retaliation.* Verses 38-41.—Read Exod. xxi, 23-25, for the Mosaic law here referred to, designed for the regulation of *judicial* proceedings, not *private* revenge. The latter was forbidden. See Prov. xx, 22; xxiv, 29. That Christ's words are not to be taken too *literally*, see his own example, John xviii, 22, 23, and Paul's example, Acts xxiii, 2, 3. With verse 39 compare Rom. xii, 17. What are the lessons, in verses 40, 41, to quarrelsome, litigious people? What is Christ's law on giving and lending?

6. *The Law of Love.* Verses 43-48. What had the Pharisees added to the law of Moses on loving our neighbor? Compare verse 43 and Lev. xix, 18. Jesus shows who is our neighbor, Luke x, 25-37. NEANDER says here, "The law of Christ requires love without limit." With verse 44 compare Rom. xii, 18-21. Why should vengeance not be lodged in the hands of a man? How does Jesus, verse 45, enforce and command the law laid down, verse 44? Who were the "publicans?" (Roman

tax-collectors, for the most part cruel and rapacious.) What is the import of verses 46, 47? Read verse 48 in immediate connection with the preceding, particularly verse 45. WATSON says, "The words *even as* (verse 48) do not signify *quality*, but *resemblance*."

¹ The "judgment," verse 21, refers to a Jewish court composed of twenty-three men; the "council," verse 22, was the great Sanhedrin, the highest Jewish court, composed of seventy-two elders, having appellate jurisdiction. "Hell-fire" here refers, manifestly, to the Valley of Hinnom; in Hebrew, Ge Hinnom. It was infamous as the place where children were burned to death to Moloch, (2 Chron. xxxiii, 6.) The corpses of malefactors, and all manner of abominable things, were cast here. Fires were kept burning perpetually to consume them.

² The "altar," verse 24, does not refer to the Lord's table. There are no sacrifices there. WATSON gives the sense: "No gifts on the altar are acceptable to God, or available to the worshiper, without penitence and charity."

³ Our Lord's words utterly condemn the easy methods of our modern divorce laws.

⁴ An old spelling-book says: "He who swears, will lie; he who lies, will steal; and what bad things will he not do?"

LESSON XXI.

OUR LORD'S SERMON ON THE MOUNT—(Continued.)

Matt. vi, 1-8; 16-18.

Reading Lesson: Matt. vi, 1-18.

Golden Text: Matt. vi, 3.

LESSON HYMN.

When, my Saviour, shall I be
Perfectly resign'd to thee?
Poor and vile in my own eyes,
Only in thy wisdom wise?

Only thee content to know,
Ignorant of all below?
Only guided by thy light;
Only mighty in thy might?

THE OUTLINE.

1. Prefatory. Read again verse 20, chap. v.—Our Lord in verses 21-48 explains the true spirit and design of the laws of Moses, and denounces the glosses and perversions of Pharisees and hypocrites. He now (beginning chap. vi, verse 1) passes from doctrines to practices, and exposes and condemns the hollow-heartedness of religious formalism.¹

2. Sincerity in Alms-giving. Verses 1-4.—How does Jesus describe and rebuke the ostentation of the hypocritical Pharisees? What reward do they seek and what do they get? How is their spirit sometimes manifested now? What will God reward?²

3. Sincerity in Prayer. Verses 5-8.—Jesus rebukes not the *posture*, but the spirit of their prayers. The Jews generally stood to pray. Our Lord generally knecled. So Peter, Acts ix, 40. So Paul, Acts xx, 36; xxi, 5; Eph. iii, 14, etc. What is meant by "enter into thy closet," etc.³ The precept does not forbid public prayer. Compare Psal. c, 4; Matt. xviii, 19, 20; xxi, 13; Acts iii, 1; xii, 12; 1 Tim. ii, 8.

4. Our Lord's Prayer. Verses 9-13.—This is our lesson for next Sunday. How many can repeat this prayer *accurately* to-day?

5. Sincerity in Fasting. Verses 16-18.—Verse 18 rebukes hypocrisy. For the Bible history of fasting, compare the following passages: In the Old Testament, Josh. vii, 6; 2 Sam. xii, 16; Jonah iii, 5, 6; Joel ii, 12-17; Psal. lxix, 10; Neh. i, 4; Dan. ix, 3, etc. In the New Testament, Matt. xvii, 21; Acts xiii, 2, 3; xiv, 23; 2 Cor. vi, 4, 5; xi, 27. The fast of Moses, Exod. xxiv, 18; of Elijah, 1 Kings xix, 8; of Christ, Matt. iv, 2.⁴

¹ Fallen Judaism gave alms, said prayers, and observed fasts, all for human eyes and ears.—WHEEDON.

² In verse 1, the words, "to be seen of men," ALFORD says, "clearly define the course of action objected to—not the open benevolence of the Christian, who lets his light shine that men may glorify God, but the ostentation of him whose object is the praise and glory of men." On verse 4, STIER says: "Be not afraid that thy good work will be done so secretly that even God will not know it and find it again for its reward. He forgets no work of love (Heb. vi, 10)." Verse 3 indicates not only that Christians must not bestow alms ostentatiously, but that the giver ought not himself to know too much about it. In a sense, it should be secret from himself: he should not always be thinking of his almsgiving, nor complimenting himself upon his generosity.

³ "Closet" means any private place. We must not take this word too much in the letter; there is no charm in praying in a room with the door shut. Dead formalism may creep into shut closets. The truly devout will every-where find a closet. Good old QUESNEL says: "The heart is the closet to which we should retire, and shut the door, even in public prayer."

⁴ While these verses (16-18) determine nothing as to the manner and extent of Christian fasting, they clearly recognize it as a solemn duty, ranking it with almsgiving and prayer.—ALFORD. Commenting on verse 16, STIER says: "Such as this in our day is the pietistic sour look, downcast head, and penance-wrinkled face, while they wear the shining of the true light of piety before men; also betray too much of the Pharisee remaining in those who make such manifestations." All stealthy glances toward the external are the fruit of hypocrisy.—OLSHAUSEN. LANGE drops this caution: "Of course the opposite dissimulation cannot have been enjoined." The whole passage condemns all sham and affectation in religion.

LESSON XXII.

OUR LORD'S PRAYER. Matt. vi, 9-15.—(Compare Luke xi, 1-4.)

Reading Lesson: Luke xviii, 1-17.

Golden Text: Matt. vii, 11.

LESSON HYMN.

Our heavenly Father, hear		Thy kingdom come; thy will
The prayer we offer now:		On earth be done in love,
Thy name be hallow'd far and near;		As saints and seraphim fulfill
To thee all nations bow.		Thy perfect law above.

THE OUTLINE.

1. The Design.—Begin to read at verse 5, showing false notions of prayer. We are to be like neither hypocrites nor heathen. How is the Lord's Prayer to be used by us? ¹

2. The Preface: "*Our Father which art in heaven.*"—What do these words teach us as to God's relation to us? Our relation to him? What are we to learn from the use of the plural, "Our," instead of the singular, *My*? A few of many proof-texts of the Fatherhood of God: Matt. vi, 9; vii, 11; xxvi, 29; John vi, 45; viii, 16-18; xiv, 16; xv, 16; xvi, 28; Acts i, 7; Heb. xii, 5-11, etc.

3. The First Petition: "*Hallowed be thy Name.*"—What do we pray for in this petition? How may we "hallow" God's name? ²

4. The Second Petition: "*Thy kingdom come.*"—What is God's kingdom? ³ What is meant by its coming? in our own hearts? and in the world at large? The first and third petitions guard us against worldly notions of this kingdom.

5. The Third Petition: "*Thy will be done in earth as it is in heaven.*"—How is God's will done in heaven? Promptly, fully, constantly, cheerfully, lovingly.

6. The Fourth Petition: "*Give us this day our daily bread.*"—Here begins petitions referring to our own wants—the first three referring to God. What does this petition teach as to our dependence upon God. What encouragement to trust our Father? See Matt. vi, 26–34. What should this petition teach as to the duty of contentment with such things as are needful? ⁴ 1 Tim. vi, 8; James ii, 16, etc. Why is "our," and not *my*, used here?

7. The Fifth Petition: "*And forgive us our debts, as we forgive our debtors.*"—As to the word "debts," compare verses 14, 15, and Luke xi, 4. As to the doctrine of this petition, see also Rom. xii, 19–21.⁵

8. The Sixth Petition: "*And lead us not into temptation, but deliver us from evil.*"—In this we pray to be kept from, and delivered out of, all circumstances and influences that may lead us to sin. What does it teach as to our duty to avoid occasions of temptation?

9. The Doxology: "*For thine is the kingdom, and the power, and the glory forever. Amen.*"—How do these words set forth the ground of our petitions? Do they not teach that praise is an essential part of prayer? Can you repeat "the Lord's Prayer" accurately?

¹ We have two forms of this prayer. The first illustrates the nature of true prayer, in contrast with the ostentation of the Pharisees and the vain repetitions of the heathen; the second, Luke xi, 1–4, is given in response to a request from some of the disciples. Jesus adapted his own prayers to the occasion of them. It is often *proper* for us to use the very words of "the Lord's prayer;" it is *necessary* always to pray after the *manner* of it.

² To "hallow" his "name" is with reverence and joy to acknowledge all his perfections, and to celebrate his praises; for to "hallow" is equivalent to glorify. There is an evident allusion to Lev. x, 3, and to 2 Sam. vii, 26.

³ "Thy kingdom" here is the fullness of the accomplishment of the kingdom of God, so often spoken of in prophetic Scripture, and by implication, all that process of events which leads to that accomplishment.—ALFORD.

⁴ We must ask only that which is *essential* to our support, God having promised neither *luxuries* nor *superfluities*.—CLARKE. Under the name of "bread" is doubtless comprehended all that is necessary for sustaining nature, and so meat, and drink, and clothing.—WHITBY.

⁵ Give us, O Lord, redemption in thy blood: even the forgiveness of sins. As thou enablest us freely and fully to forgive every man, so do thou forgive all our trespasses!—WESLEY.

LESSON XXIII.

OUR LORD'S SERMON ON THE MOUNT—(Continued.)

Matt. vi, 19–34.

Reading Lesson: Eccl. xii.

Golden Text: Matt. vi, 33.

LESSON HYMN.

My God, my portion, and my love,
My everlasting all,
I've none but thee in heaven above,
Or on this earthly ball.

Let others stretch their arms like seas,
And grasp in all the shore:
Grant me the visits of thy face,
And I desire no more.

THE OUTLINE.

1. Treasure in Heaven. Verses 19–21.¹—Show the contrasts between earthly and heavenly treasures. What is it to lay up treasures in heaven? The true Christian already has heavenly treasure, (Heb. x, 34.) With verse 20 compare 2 Cor. iv, 18; 1 Peter i, 4. How does verse 21 state the impossibility of getting to heaven and laying up treasure in this world.²

2. *The Single Eye.* Verses 22, 23.—What do these verses teach us as to the value and necessity of a pure intention? Of a sincere purpose? Of a well-ordered conscience?³

3. "*Ye Cannot Serve God and Mammon.*" Verse 24.—What is meant by mammon?⁴ As to man's temptation to trust in riches, and the danger and ruin of it, compare Psa. lxii. 10; Prov. xi, 4; xxiii, 5; Ezek. vii, 19; Mark x, 23-25; 1 Tim. vi, 17, etc.

4. *Trust in God's Providence.* Verses 25-32. Show our Lord's argument—from the weaker to the stronger reason; from God's care of birds and flowers to his care of men.⁵ The folly of fretting about our condition. Verse 27.⁶

5. *God's Kingdom First.* Verses 33, 34.—First in the order of time and first in importance. "*Therefore take no thought,*" etc., for inferior things.⁷

¹ From cautions against the hypocrisy of formalists, the discourse naturally passes to the *entire dedication of the heart to God*, from which all duties of the Christian should be performed.—ALFORD.

² No man ever went to heaven whose heart was not there before him.—DR. SOUTH.

³ The Pharisees divided their attention and affections between things temporal and things spiritual; their divided mind made the kingdom of Christ a dark thing to them. WHEDON says: "When the moral perception is uninterfered with by any alloy of base self-interest, the soul possesses the pure light of truth." Absolute sincerity in desiring the truth is a condition of knowing the truth. There must be the eye to see, as well as the light to manifest. Though there be full sunlight, there is no seeing without the eye. The eye has no light in itself, neither has the conscience; but the good eye can see when the light comes; in the light of the Spirit the conscience sees truth and duty clearly. With a divided heart the conscience sees nothing aright. The unenlightened conscience is not trustworthy. See Prov. xvi, 25.

⁴ "Mammon" is a Chaldee word signifying riches, probably derived from *Amon*, to trust, because men are apt to trust in riches. It is personified, like the Greek Plutus, though the notion that there was a Syrian deity called Mammon does not appear to be well founded.—SUMMERS.

⁵ By so much as men are more important than birds or flowers—frail and transient—have they reason to trust their Father—God, who made them in his own image, who bestowed upon them immortality, who redeems them by the blood of his Son, who sanctifies them by the Holy Ghost, who has provided richly for them whatever is good for them in this world and the next.

⁶ We are not to take this meagerly and literally of the stature. He is speaking of *life* and its conditions.—ALFORD.

⁷ In the old English use, "take thought" was equivalent to giving way to over-anxiety and to excessive and painful care. Thus, SHAKESPEARE, ("Julius Cesar,") "Take thought, and die for Cesar." BACON is cited as saying: "Queen Catharine Parr died of thought," that is, excessive anxiety of mind. Such "taking thought" destroys faith and all its blessed fruits.

LESSON XXIV.

OUR LORD'S SERMON ON THE MOUNT.—(Continued.)

Matt. vii, 1-12.

Reading Lesson: 1 Cor. xiii.

Golden Text: Matt. vii, 12.

LESSON HYMN.

Loving Jesus, gentle Lamb,
In thy gracious hands I am;
Make me, Saviour, what thou art,
Live thyself within my heart.
No. 2.

I shall then show forth thy praise,
Serve thee all my happy days,
Then the world shall always see
Christ, the holy Child, in me.

THE OUTLINE.

1. *On Judging our Brother.* Verses 1-6.—What sort of judging is forbidden? What is not forbidden? What is the force of the warning, verse 2? Explain the illustration given of gratuitous, hasty, and uncharitable judgments, verses 3-5.¹ In order to observe what is enjoined, verse 6, we *must* judge some men. By what rule? Verse 20. Verse 1 forbids one extreme, verse 6 the other.²

2. *Encouragement to Prayer.* Verses 7-11.—If *men* are to live according to the pure, unselfish, spiritual doctrines of this sermon, they must have divine aid. Verses 7-11 show how we are to secure this needful grace. Show the force of the illustration here. Compare Luke xi, 9-13, particularly Luke xi, 13, with verse 11 of our lesson.

3. *The Golden Rule.*³ Verse 12.—It forbids us to do evil; it commands us to do good. This enjoins nothing unreasonable or unjust; nothing contrary to that perfect law of which this golden rule is “a breviate,” as one calls it. Read it with Matt. xxii, 39.

¹ The mote is a small splinter, and the beam is a whole rafter.—WHEDON. STIER hits the exact sense: “But what is *the* beam? Just what thou now actest; thine incompetent, hasty, uncharitable, assuming judgment is this beam.” Thus a person might be named who refused lodging to a preacher because he did not *shave*! Charity is a great grace; uncharity a great sin. He who, forgetting his own sins, delights in uncharitably picking at his brother’s fault, is a hypocrite. We are not to be blind to our brother’s faults, only we must clear our own eyes that we may see how to remove them. Gal. vi, 1 describes the spirit in which a Christian should undertake to cure the “fault” of a “brother.”

² Here we meet the other extreme: too much severity, too much laxity. We are to refrain from judging without knowledge, love, or necessity; yet a dog is to be accounted a dog, and a swine a swine.—BENGEL. It would be a sad abuse of verses 1-5 to be as tolerant of falsehood as of truth. It would contradict the prophets (Isa. v, 20; Ezek. xiii, 10) and condemn Jesus himself. Matt. xxiii, 14, 33.

³ The Chinese philosopher, Confucius, has this rule in a negative form, thereby destroying its true spirit: “Whatsoever ye would *not* that men should do to you, that do *not* to them.” This is a sort of let-alone philosophy that is very far from the Christian law of love.

LESSON XXV.

OUR LORD’S SERMON ON THE MOUNT.—(Concluded.)

Matt. vii, 13-29.

Reading Lesson : Matt. vii.

Golden Text : Eccl. xii, 13.

LESSON HYMN.

Jesus, lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high;

Hide me, O my Saviour, hide,
Till the storm of life be past;
Safe into the haven guide,
O receive my soul at last!

THE OUTLINE.

1. *The Strait Gate and the Narrow Way.* Verses 13, 14.—In what sense is the gospel gate strait, and the gospel way narrow?¹ Compare Luke xiii, 24, 25. Since all may be saved, why should any be lost? Compare John iii, 19, 20; 2 Cor. iv, 3, 4. The course of life is often described as “a way.” Compare Psa. exix, 9, 32, 104; Prov. xv, 24; Jer. vi, 16; 2 Pet. ii, 15, 21, etc. But to the “wise” it is a “pleasant” way. Prov. iii, 17.

2. False Prophets. Verses 15-20.—Their appearance; their true character; how known. The general principle that makes the test (16, 20) infallible. Verses 17, 18 Their doom. Verse 19.²

3. The Undoing of the Self-deceived.³ Verses 21-23.—What does saying “Lord, Lord,” signify? But more is necessary. Who alone is saved? Verse 21. What is meant by “I never knew you?” WESLEY paraphrases, “There never was a time when I approved of you.”

4. The Final Test. Verses 24-27.—In what are the two persons alike? In what different? What is wisdom? “It implies,” says WHEWELL, “the selection of right ends and right means.” Apply this definition to the parable. What tried each house? With what result? Why was the fall great? In three particulars: it fell at the wrong time, when it was needed most; when *too late* to build another; it carried down a *human soul*.

5. The Authority of Christ's Teaching. Verses 28, 29.—Jesus spoke not as a mere interpreter but as a *legislator*.

¹ Why is the way of destruction so broad and easy, and the way of life so narrow and difficult? Because our fallen nature is set against the principles and practice of that life of holiness that is described in the sermon. Truly, “the carnal mind is enmity against God.” The straitness is *not* in any lack in God's plan of salvation; the Gospel can save every man as easily as one man. Nor is the life of religion itself cramped and meager. For here is the only true peace and real joy and freedom. Compare John viii, 32; Rom. vi, 16.

² Let us remember, that as the good tree means a good heart and the good fruit a holy life, and that every heart is naturally vicious, so there is none but God who can pluck up the vicious tree, create a good heart. [Psalm li, 10,] plant, cultivate, water, and make it continually fruitful in righteousness and true holiness.—CLARKE. We must not, then, push the metaphor of the good and bad tree too far; for good and bad men *can* and *do* change their character; the bad become good by grace, the good become bad by sin.

³ The doom of the hypocritical prophets introduces the doom of all hypocrites, and brings on the solemn close of the whole, in which the hypocrite and the true disciple are parabolically compared.—ALFORD. No high profession, no baptismal ordinances, no church membership, no ministerial garb, no pulpit labors, nor even revivals under our labors, are sure tests of our acceptance at the last judgment.—WHEEDON.

LESSON XXVI.

REVIEW LESSON.

Reading Lesson : Matt. v, 1-20.

Golden Text : Matt. vii, 20.

[Read carefully, during the week, the text of the different lessons, and be prepared for such questions as the teacher, or superintendent, or pastor, may ask.]

LESSON HYMN.

Jesus, take all the glory!
Thy meritorious passion
The pardon bought, Thy mercy brought
To us the great salvation.

Thee gladly we acknowledge
Our only Lord and Saviour,
Thy name confess, Thy goodness bless,
And triumph in thy favor.

THE OUTLINE.

XIV. *Jesus at Jacob's Well.* John iv, 1-26.—Jesus goes into Galilee, (1-4.) He asked water of the woman of Samaria, (6-9.) The “living water,” (10-15.) The woman's conscience awakened, (16-19.) The true worship of God, (20-24.) Jesus reveals himself as the Christ, (25, 26.)

XV. *Two Days with the Samaritans. Jesus Heals a Nobleman's Son.* John iv, 27-54.—The water-pot left, (28-30.) The principle of the spiritual harvest, (31-38.) Preaching to the Samaritans, (39-43.) The nobleman's son healed, (43-54.)

XVI. *Jesus in the Synagogue at Nazareth—Rejected by his own Townsmen.* Luke iv, 14-32.—The occasion and the text of Christ's sermon, (14-19.) The sermon itself, (20-27.) The Nazarenes reject him and seek to slay him, (28-32.)

XVII. *A Sabbath-day in Capernaum.* Luke iv, 31-44; Mark i, 21-39; Matt. viii, 14-17.—Preaching in Capernaum, (Mark i, 21, 22.) Jesus casts out a devil from one possessed, (Mark i, 23-28.) Heals Peter's wife's mother, (Mark i, 29-31.) Heals the sick multitudes, (Mark i, 32-34.)

XVIII. *The Sermon on the Mount.* Matt. v, 1-12.—The occasion, (1, 2.) The beatitudes. The "poor in spirit;" "they that mourn;" "the meek;" "hunger and thirst after righteousness;" "the merciful;" "the pure in heart;" "the peace-makers;" "persecuted for righteousness' sake," etc. (3-12.)

XIX. *The Sermon on the Mount, (continued.)* Matt. v, 13-20.—Christians as "salt of the earth," "light of the world," and "cities set upon hills." Christ came to fulfill the whole law. The religion of scribes and Pharisees defective.

XX. *The Sermon on the Mount, (continued)* Matt. v, 21-48.—True meaning of the sixth and seventh commandments, (21-30.) The true law of divorce, (31, 32.) The law of oaths, (33-37.) The law of retaliation, (38-41.) The law of love and hatred, (42-48.)

XXI. *The Sermon on the Mount, (continued.)* Matt. vi, 1-8; 16-18.—Sincerity in alms, (1-4.) Sincerity in prayer, (5-8.) Sincerity in fasting, (16-18.)

XXII. *The Lord's Prayer.* Matt. vi, 9-15.—The preface; the six petitions; the doxology.

XXIII. *The Sermon on the Mount, (continued.)* Matt. vi, 19-34.—Treasure in heaven, (19-21.) The single eye, (22, 23.) "Ye cannot serve God and mammon," (24.) Trust in God's providence, (25-32.) God's kingdom first, (33, 34.)

XXIV. *The Sermon on the Mount, (continued.)* Matt. vii, 1-12.—On judging our brother, (1-6.) Encouragement to prayer, (7-11.) The golden rule, (12.)

XXV. *The Sermon on the Mount, (concluded.)* Matt. vii, 13-29.—The strait gate and the narrow way, (13, 14.) False prophets, (15-20.) The final ruin of the self-deceived, (21, 22.) The final test, (24-27.) The authority of Christ's preaching, (28, 29.)

LESSON XXVII.

JESUS CLEANSSES A MAN FULL OF LEPROSY. Matt. viii, 1-4;
Mark i, 40-45; Luke v, 12-15.

Reading Lesson: *Psa. li.*

Golden Text: *Psa. li, 7.*

LESSON HYMN.

I am all unclean, unclean,
Thy purity I want:
My whole heart is sick of sin,
And my whole head is faint:
No. 2.

Full of putrefying sores,
Of bruises, and of wounds, my soul
Looks to Jesus, help implores,
And gasps to be made whole.

THE OUTLINE.

1. *The Leprosy*.—(Lev. xiii, xiv, describe the disease and contain the Mosaic enactments respecting it.) Special cases: Num. xii, 10; 2 Kings v; xv, 5; 2 Chron. xxvi, 19-21, etc. The Levitical laws not designed simply to guard against contagion. *Leprosy was made the type of sin.*¹

2. *A Type of Sin*.—It was hereditary, and incurable by human art. "The law that took notice of it, that defined it, and regulated the conduct of its victims, could not cure it." It was loathsome. Its progress and termination certain. The exclusion of lepers from society portends and symbolizes the exclusion of the impure from the city of God. Rev. xxi, 17.

3. *The Man in the Text*. "Full of leprosy"—Luke's account. With the multitude that came down from the mountain (Matt. viii, 1, 2) it is possible he heard our Lord's sermon. It is the true end of gospel preaching to lead sinners to cry to Jesus. This leper's eagerness, directness. He is shut up to Jesus; his case is desperate; all his soul is in his prayer. He has but a partial faith, but it is genuine. He acts upon the faith he has and prays. Faith always acts.²

4. *The Attitude of Jesus*. What is signified by "was moved with compassion?"³ Why did Jesus "touch" the leper?³ What does that touch teach us? The words of divine authority, "I will; be thou clean." Ages before the Word had said, (compare John i, 3 and Gen. i, 3,) "Let there be light." The thorough and immediate cleansing.

5. *The Directions to the Man*. (See Mark i, 44, 45, and Luke v, 14, 15.)⁴ Why did Jesus tell him to keep silence about the miracle and to show himself to the priest? etc.

¹ Leprosy was nothing short of a living death, a corrupting of all the humors, a poisoning of the very springs of life; a dissolution, little by little, of the whole body, so that one limb after another actually decayed and fell away. . . . The leper was himself a dreadful parable of death. He bore about him the emblems of death.—TRENCH. (Compare Num. xix, 6, 13, 18 with Lev. xiv, 4-7.) "The disease was specially selected as being the most loathsome and incurable of all, to represent the effect of the defilement of sin upon the once pure and holy body of man. The leper was the type of one dead in sin."—ALFORD. Psa. li, 7 echoes the Mosaic teachings. (Compare with Lev. xiv, 4, 6, 49.)

² No sinner can be saved till, like the leper, he realizes his absolute helplessness and his entire dependence on Jesus. As long as he looks to himself, or to what he can do, or to men and mere ordinances of the Church, he cannot be saved, for these outside trusts keep him away from Jesus.

³ Each evangelist mentions this touch. It was most significant. No other would touch the leper that way. When the man felt the touch, he knew that Jesus was willing. It showed him the heart of Jesus. It strengthened the leper's faith, and prepared him to receive the "I will, be thou clean," which followed the touch. This touch symbolizes to us all the relation of Jesus to sinful and suffering humanity. He "touches" men. "He himself bare our sicknesses." It was, according to the letter, contrary to the law to touch a leper; it would have defiled another. (Lev. xiii, 44-46.) "But," as WHEEDON says, "here was a finger which could contract no uncleanness; impurity fled from its approach; it purified what it touched." And Christians, if they would do good, must *touch men*. Elizabeth Fry was not defiled by reading the Scriptures to prisoners in Newgate jail.

⁴ The reason is obvious, that the priest might pronounce him clean, according to his office in such cases, on an unbiased judgment of the facts.—WATSON. But, consistently with this motive, another, as LANGE says, was, "Jesus wished to prevent a concourse of the people and enthusiastic outbursts on their part." The man's injudicious expressions of gratitude quickly produced the very state of things Jesus sought to avoid. Mark i, 45.



LAKE OF GALILEE.

LESSON XXVIII.

THE STILLING OF THE TEMPEST. Matt. viii, 18-27; Mark iv, 35-41; Luke viii, 22-25.

Reading Lesson: Matt. viii, 1-27.

Golden Text: Isa. xxvi, 3.

LESSON HYMN.

Lord, whom winds and seas obey,
Guide us through the wat'ry way;
In the hollow of thy hand
Hide, and bring us safe to land.

Jesus, let our faithful mind
Rest, on thee alone reclined;
Every anxious thought repress,
Keep our souls in perfect peace.

THE OUTLINE.

1. *The Order of Events.*—The stilling of the tempest came just before the healing of the demoniac of Gadara, and, as most authorities say, just after the parables recorded in Matt. xiii. Compare Mark iv, 35.¹

2. *The Test Applied.* Matt. viii, 19, 20.—(Compare Luke ix, 57, 58.) He would not follow Jesus when he saw how poor he was. Either his motives were selfish and unworthy, or his convictions shallow and unstable. He was very different from Thomas. John xi, 16. We hear no more of him.

3. *The Rejected Plea.* Matt. viii, 21, 22.—(Compare Luke ix, 59, 60.) The "scribe" and this "disciple" came, it seems, just as Jesus was about to embark. To understand our Lord's words aright, read Luke ix, 60.²

4. *Stilling the Tempest.* Matt viii, 23-27; Mark iv, 35-41; Luke viii, 22-25.—How did he go abroad? Mark iv, 36. Were there other boats? Jesus asleep³—the (pillow) boatman's cushion, etc. Compare the three accounts, and find what is peculiar to each. What is meant by "there came down a storm of wind?"⁴ The dismay of the disciples, as well as the angry sea, rebuked. Their unbelief troubled him more than the storm. What impression was made upon the disciples? Let us learn: *When the Church has Christ on board she need not be afraid of storms.*

¹ We have in this part of the history, as ALFORD says, "as it were a solemn procession of miracles, confirming the authority with which our Lord had spoken" in the Sermon on the Mount and in the parables in Matt. xiii. In the four great miracles grouped together in this part of our lessons we see (1) Christ's power over incurable disease; (2) over the uncontrollable forces of nature; (3) over the infernal powers; (4) over death.

² He was a disciple in a looser sense than were Peter, Andrew, and that company. Luke ix, 60 shows that he was called to a closer discipleship. Jesus read his heart, saw his danger, and rejected his plea. STIER says: "This man was in actual danger of burying himself again while burying his father." The solemn lesson for us all is this: "In cases of collision and critical times of decision" we must decide for Christ at whatever cost.

³ The stern in ancient ships—this form is still continued in Egypt—was much higher than the prow . . . making a safe and sloping place where our Saviour slept in the storm.—MACGREGOR.

⁴ The lake of Galilee is at the bottom of a volcanic basin, six hundred and fifty-three feet below the level of the Mediterranean Sea. It is oval in shape, about fourteen miles long and seven miles wide. Luke says the "storm came down." MACGREGOR describes a squall of wind on this lake that came down on him: "The torrent of heavy, cold air was pouring over the mountain crests into the deep cauldron of the lake below—a headlong flood of wind, like a waterfall into the hollow.

. . . This is, no doubt, because the sea is so deep down in the world that the sun rarifies the air in it enormously, and the wind speeding swift along meets this huge gap in the way, and it tumbles down here irresistible."

LESSON XXIX.

HEALING OF THE DEMONIACS IN THE COUNTRY OF
THE GADARENES. Matt. viii, 28-34; Mark v, 1-20;
Luke viii, 26-39.

Reading Lesson: Mark v, 1-20.

Golden Text: Matt. xxviii, 18.

LESSON HYMN.

Cast out thy foes, and let them still
To Jesus' name submit:
Clothe with thy righteousness, and heal,
And place me at thy feet.

From sin, the guilt, the power, the pain,
Thou wilt redeem my soul;
Lord, I believe, and not in vain,
My faith shall make me whole.

THE OUTLINE.

1. *Time and Places.*—They sailed from Capernaum in the afternoon, after the delivery of the parables recorded in Matt. xiii. (Compare Mark iv, 35.) Then the storm came on; then they came to Gadara; then the miracle; that same evening they recrossed the lake to Capernaum. (Compare Matt. ix, 1.) As to Gadara, or Gerasa, see Appendix.

2. *The Demons Cast Out.* Matt. viii, 28-32; Mark v, 2-13; Luke viii, 27-32.—Mark and Luke mention only one demoniac—probably the fiercer of the two.¹ The demoniac seems to have been drawn to Jesus, and yet to have shrunk from him.² (Mark v, 6; Matt. viii, 29.) His dwelling-place and character. (Mark v, 2-5; Luke viii, 27, 29.) It seems that Jesus had commanded the unclean spirit to come out before the question of the demons—"What have I to do with thee?" (Compare Mark v, 7-9, and Luke viii, 28, 29.) What is suggested by the words, "Before the time?" (See 2 Pet. ii, 4, and Jude 6.) What is intimated from the answer, "My name is legion?"³ Gadara—even its swine—suited these devils better than "the deep"—that is, hell. (Rev. ix, 1, 2, and xx, 1, 3, it is rendered "bottomless pit.") A country that would not have Jesus was to their taste.

3. *The Demons in the Swine, and the Swine in the Sea.* Matt. viii, 32; Mark v, 13; Luke viii, 32, 33.—Jesus did not *command* the demons to enter the swine. Doubtless the demons were as much astonished as the swine at the turn things took.⁴

4. *Jesus Rejected.* Matt. viii, 33, 34; Mark v, 14-17; Luke viii, 34-36.—They had no doubt that Jesus had freed the demoniac, (Mark v, 16,) nor of the completeness of the miracle. (Compare Luke viii, 27 and 35.) But through avarice and fright (and the fright seems born of the avarice in great part) they beg Him to leave their country. Wesley says: "They loved their swine so much better than their souls! How many are of the same mind!"⁵

5. *A Witness Left in Gadara.* Mark v, 18-20.—As to Decapolis, see Appendix.

¹ This idea is confirmed by the consideration that two demoniacs would not have been associated, unless the one had been dependent on the other.—LANGE.

² MACGREGOR ("The Rob-Roy on the Jordan") discovered several places in this region, abounding in caves, that might naturally have been used for tombs. BURCKHARDT says that there are many tombs in the neighborhood of the ruins of Gadara to this day, hewn in the rock, and thus capable of affording shelter.

³ A confused mingling of the singular and the plural, the man perhaps speaking by the impulse of the demons, or the principal demon speaking in the name of those who were under him. A full Roman legion contained nearly ten thousand men.—SUMMERS.

⁴The demons, seeing that they must go out of the man—and man's heart is their favorite abode—unwilling to leave so congenial a region as Gadara, and anxious to keep out of “the deep,” beg to enter the swine. But they did not anticipate the plunge into the sea, (the devil sometimes overreaches himself,) nor that their new-found victims would dispossess themselves so summarily. It will not do to say that the demons drowned the swine through revenge, for the Gadarenes were their friends.

⁵STRAUSS, and a few like him, object that Jesus interfered with the property of others! It is wearisome to reply to such stuff: as if all the swine, with “the cattle upon a thousand hills,” did not belong to the Lord of all! There is nothing in this history more needful of defense than what often occurs—the death of other swine by disease. (as “hog-cholera,”) whereby their earthly owners suffer loss. Upon their ill-starred request that he should “depart,” STIER says: “He who does not desire Jesus as he is and as he acts, the Ruler of hell, the Lord of nature, the Physician and Healer of men, may beseech him to depart, whether courteously or ungraciously, and have his request granted.”

LESSON XXX.

JESUS RAISES TO LIFE THE DAUGHTER OF JAIRUS, AND
HEALS A SICK WOMAN ON THE WAY. Matt. ix,
18-26; Mark v, 21-43; Luke viii, 40-56.

Reading Lesson: Mark v, 21-43.

Golden Text: 1 Cor. xv, 26.

LESSON HYMN.

Behold the blind their sight receive!		The dumb speak wonders! and the lame
Behold the dead awake and live!		Leap like the hart, and bless his name!

THE OUTLINE.

1. *The Return from Gadara.*—The multitude gladly receive Jesus. (Mark v, 21; Luke viii, 40.) It was in Capernaum. (Matt. ix, 1.)¹

2. *The Prayer of Jairus.* Matt. ix, 18, 19; Mark v, 22, 23; Luke viii, 41, 42.—Matthew condenses the story, omitting the message delivered on the way.²

3. *A Diseased Woman Healed on the Way.* Matt. ix, 20-22; Mark v, 24-34; Luke viii, 43-48.—The sad condition of this poor woman; a chronic affliction; health and money gone, and out of hope of her doctors. She gave striking evidence of delicacy, modesty, and faith.³ Jesus shows his overflowing grace in working this miracle while on his way to work a greater. How gentle and compassionate his treatment of this modest, shrinking woman, who must, nevertheless, acknowledge what God had done for her! How different her “touch” of faith from the jostling of the thronging multitude!⁴

4. *The Message from the Ruler's House.* Mark v, 35, 36; Luke viii, 49, 50.—How timely for Jairus that the miracle just preceded the message! Note the promptness and tenderness of Jesus in strengthening and cheering his faith. (Mark v, 36.)

5. *Not Dead, but Sleepeth.* Matt. ix, 24; Mark v, 38-40; Luke viii, 52, 53.—(Compare John xi, 11, 14.)⁵ How calm Jesus is in the midst of the uproar of dissonant sounds—instrumental and vocal—of the hired mourners!

6. *The Child Raised from the Dead.* Matt. ix, 25, 26; Mark v, 40-43; Luke viii, 51-56.—The hired mourners put out.⁶ Mark gives the very words, “Talitha cumi,” as if he had said, “Little lamb, arise!”⁷ Why did he enjoin silence? Was the injunction observed? Matt. ix, 26. How encouragingly to poor sinners this group of miracles illustrates the almighty power and the infinite grace of the Saviour of us all!

¹ It is, perhaps, impossible to determine exactly the order of events; but, as neither Mark nor Luke say that Jairus came *immediately* upon the landing of Jesus. (though this seems to be intimated,) the events recorded in Matt. ix, 1-18, may have occurred between the landing and the coming of Jairus. Had a chronological harmony been necessary, or specially important, the evangelists would have given it to us.

² "Even now dead," (Matthew's statement,) means in a dying condition, for Mark says, "lieth at the point of death," and Luke, "she lay a dying." A father so excited and distressed would naturally repeat his statements, varying them with his alternations of hope and fear.

³ The disease of the woman rendered her [ceremonially] unclean by the law, (Lev. xv, 25,) and doomed her to keep separate from others; and the delicacy of her complaint prevented her from making a declaration of her case.—WATSON. There was a mixture of superstition in the feeling with which she touched the garment of Jesus, (rather, the tassels of threads that hung from each of the four corners of his upper garment, Num. xv, 38, 39; Deut. xxii, 12;) but her faith was so sincere and earnest that all this was overlooked and she was blessed. There is encouragement here for us all.

⁴ It is even thus in his Church. Many "throng" Christ; his in name; near to him outwardly; in actual contact with the sacraments and ordinances of his Church, yet not *touching* him, because not drawing nigh in faith, not looking for, and therefore not obtaining, life and healing from him, and through these.—TRENCH.

⁵ One writer says: "An impostor would have used every effort to convince them that she was really dead, in order to set off to the best advantage the wonder of the miracle."

⁶ There was to be no funeral lamentations—these mourners might go their ways. Nor had these people the right spirit and temper to be witnesses of so holy and awful a mystery as the raising of the dead child.

⁷ *Telah* in Hebrew means a lamb. It is used as a term of endearment for a child.
—SUMMERS.

LESSON XXXI.

HEALING OF THE PARALYTIC. Matt. ix, 1-8; Mark ii, 1-12; Luke v, 17-26.

Reading Lesson: *Psa. ciii.*

Golden Text: *Psa. ciii, 2, 3.*

LESSON HYMN.

Jesus, thy far-extended fame
My drooping soul exults to hear;
Thy name, thy all-restoring name,
Is music in a sinner's ear.

Wouldst thou the body's health restore,
And not regard the sin-sick soul?
The sin-sick soul thou lov'st much more,
And surely thou wilt make it whole.

THE OUTLINE.

1. *The Occasion.* Matt. ix, 1; Mark ii, 1, 2; Luke v, 17.—When and where was the miracle performed? What was Jesus doing at that time? Who were present, and from what regions? What was the spiritual character of the occasion? Luke v, 17.¹

2. *The Paralytic Brought to Jesus.* Matt. ix, 2; Mark ii, 3, 4; Luke v, 18, 19.—What was the matter with him?² Did they first try to approach Jesus in the usual way? Luke v, 18. Describe the method they adopted.³

3. *His Sins Forgiven.* Matt. ix, 2-5; Mark ii, 5-9; Luke v, 20-23.—What is meant by their faith? How did the man show his faith?⁴ What was the first word of Jesus? Matt. ix, 2. (Compare Matt. ix, 22.) What was the next thing Jesus said? (Compare the three accounts.) What impression did these words make on the critical scribes and Pharisees? If Jesus was only a man they were right. It is God's prerogative to forgive. So the Jews reasoned on another occasion. The

man *knew* that he was forgiven then and there.⁵ (Compare Rom. v, 1-5; viii, 15, 16; Gal. iv, 6, etc.)

4. *The Palsy Healed.* Matt. ix, 6, 7; Mark ii, 10, 11; Luke v, 24, 25. —Why does he work this miracle, so far as his critics were concerned?⁶ His reading of their thoughts is as superhuman as the miracle of healing. (Compare 1 Sam. xv, 7; 1 Kings viii, 39; Jer. xvii, 10; Acts i, 24, etc.)

5. *The Impression.* Upon the people—upon the man himself.

6. *The Lessons to Us.* We are to bring our friends to Jesus. We are to use all possible means. Sin is worse than disease.⁷

¹ The Pharisees, scribes, and "doctors of the law," representing Galilee, Judea, and the city of Jerusalem, might have been healed of even their sins but for their obstinate unbelief. As to the time, neither Mark nor Luke are definite. Some think that Matt. ix, 1 belongs to the preceding chapter, and that it does not indicate that the paralytic was healed soon after the return from Gadara. The precise time *cannot* be determined.

² Paralysis, it seems—a disease attended with loss of voluntary motion, sometimes affecting the whole body—(as in this case we may suppose.) and sometimes attended with great suffering, (Matt. viii, 6.) In such a case as this death generally followed soon.

³ Their houses were generally but one story, with tile-covered flat roofs, with a narrow staircase on the outside running to the top. Matt. xxiv, 17, assumes the existence of such stairways.

⁴ They show their faith by what they were willing to do to get their friend to Jesus; he by what he was willing to undergo. If we remember the nervousness and timidity of sick and helpless people we will see in this man a strong and persistent faith to willingly submit himself to the hazards of the strange route by which he was brought to Jesus.

⁵ The absolving words are not *ablative* only—no mere desire that so it might be—but *declaratory* that so it was; the man's sins *were* forgiven. . . . Even as the words were spoken, there was shed abroad in his heart the sense of forgiveness and reconciliation with God; for, indeed, God's justification of a sinner is not merely a word spoken *about* him, but *to* him and *in* him.—TRENCH.

⁶ The question is not as to whether it was easier to forgive than to heal, but to *claim* to forgive. The claim of healing the body was easily tested by their senses. He does that, and so shows that he has also "power on earth to forgive sins." The miracle of healing justified his words of absolution. Only God could heal; only God could forgive.

⁷ The by-standers might have been surprised at the first accost of Jesus to the paralytic man. It was not "Take up thy bed and walk;" but, "Thy sins be forgiven thee." He goes deeper than the outward evil, down to *the* evil, the root of all evil—properly the only evil—*sin*. He read in that sufferer's heart a deeper wish than appeared in the outward act; the consequences of a burden worse than palsy; the longing for a rest more profound than release from pain—the desire to be healed of guilt.—F. W. ROBERTSON. How many so-called philosophers propose and attempt to reverse the divine method and begin first of all to cure humanity by working upon the outside!

LESSON XXXII.

JESUS EATING WITH PUBLICANS AND SINNERS. Matt. ix, 9-17; Mark ii, 13-22; Luke v, 27-39.

Reading Lesson: Luke v, 16-39.

Golden Text: Mark ii, 17.

LESSON HYMN.

The vile, the lost—he calls to them;
 "Ye trembling souls, appear!
 The righteous in their own esteem
 Have no acceptance here.

"Approach, ye poor, nor dare refuse
 The banquet spread for you;"
 Dear Saviour, this is welcome news!
 Then I may venture too.

THE OUTLINE.

1. *The Publican Called to be an Apostle.* Matt. ix, 9; Mark ii, 14; Luke v, 27, 28.—The time, just after the miracle considered in our last lesson. The place, Mark ii, 13. What was Matthew's business? What was generally thought of this class of men?¹ As to what Matthew surrendered, see Luke v, 28. He uses few words in giving the history of his call to be an apostle, and omits his name in the paragraph that follows. Matt. ix, 9, 10, etc. Note the promptness of his obedience.

2. *The Pharisees Scandalized.* Matt. ix, 10, 11; Mark ii, 15, 16; Luke v, 29, 30.—Matthew and Levi identical. The feast: where? What company? The murmuring of the sanctimonious ones. Compare Luke xv, 2. What is meant by "*their scribes and Pharisees*?"²

3. *Pharisaism Rebuked.* Matt. ix, 12, 13; Mark ii, 16; Luke v, 31, 32.—They censured Jesus for doing the very thing he came into the world to do, "To seek and to save that which was lost." He did not say his critics were good, only that they claimed to be. Had he not come to save sinners he would not have come at all. What is taught by Matt. ix, 13? Compare Hosea vi, 6.

4. *The Disciples of John Perplexed.* Matt. ix, 14, 15; Mark ii, 18-20; Luke v, 33-35.—No doubt the Pharisees were at the bottom of these questions, seeking to undermine the influence of Jesus with John's disciples. What lessons are we to learn from our Lord's answer to their implied censures?³ To what does Jesus refer in the words, "when the bridegroom shall be taken away?"

5. *The Old and the New.* Matt. ix, 16, 17; Mark ii, 21, 22; Luke v, 36-39.—Explain the natural sense in these illustrations. "New"—unfulled—cloth tears out the old; dry and hard skin bottles burst when fermentation sets in. How do these illustrations apply to the discussions that go before? What general lessons do they teach us?⁴

¹ In chap. x, 3 Matthew calls himself "the publican." The publicans were Roman tax-gatherers, and, as such, generally despised. He was in his office and at his business when called. Booths were erected on roads, rivers, and lakes, at convenient places, for these officers. The Capernaum office was a paying one, for the place was then prosperous and the center of a large trade. WATSON says: "The promptitude of his obedience is to be remarked, and especially knowing, as he did, that the call implied the entire sacrifice of worldly gain." "No doubt," says DONNE, "but he often returned to the settling of his office and the rectifying of his accounts." A call to preach would not justify unadjusted accounts and unsatisfied debts.

² These Pharisees—separatists in feeling as well as in name—were not there; not they. They regarded it as unprofessional and disgraceful for a religious teacher to be found in such a company. Their murmurings and criticisms perplexed the disciples.

³ Formalism fasts by the almanac; true piety, when there is an appropriate occasion. ALFORD says: "It is remarkable how uniformly a strict attention to artificial and prescribed fasts accompanies a hankering after the hybrid ceremonial system of Rome."

⁴ The new wine is the symbol of the new dispensation of joy; so the truth is again illustrated that new Christianity, with its living spirit, cannot afford to remain enveloped in the old skin of ascetic Judaism. And this is the answer to the disciples of John [and of the Pharisees], who wonder at the new fashion of Christ's disciples, who do not disfigure their faces, according to the old custom, with much fasting.—WHEEDON. There was to be nothing incongruous in the gospel dispensation.

LESSON XXXIII.

JESUS TEACHING, PREACHING, HEALING—HIS COMPASSION ON THE MULTITUDE—THE PLENTEOUS HARVEST. Matt. ix, 27-38.

Reading Lesson: 2 Cor. v.

Golden Text: Matt. ix, 30.

LESSON HYMN.

Lord of the harvest, hear
Thy needy servants' cry;
Answer our faith's effectual prayer
And all our wants supply.

On thee we humbly wait,
Our wants are in thy view;
The harvest truly, Lord, is great,
The laborers are few!

THE OUTLINE.

1. *Jesus Opens the Eyes of Two Blind Men.* Verses 27-31.—What did this miracle immediately follow? Verses 23-27.¹ As to the title, "Son of David," compare Isa. xi, 1; Jer. xxiii, 5; Matt. xii, 23; xxi, 9; xxii, 45. Why did Jesus go into the house before granting their request? Compare verse 30. What lesson is taught us in verse 29? Disobedience of the two men.²

2. *Healing the Dumb Demoniac.* Verses 32-34.—Not the same as the case recorded in Matt. xii, 22. This dumbness was caused by the demon; that recorded in Mark vi, 32, was a natural defect. Casting out demons was recognized as a divine work—above the power of prophets. Hence what is recorded in verse 33. As to the blasphemous subterfuge by which the Pharisees pretended to explain the miracle, compare Matt. xii, 24; Mark iii, 22-30; Luke xi, 15. The history shows how closely his miracles were scrutinized.

3. *The Unwritten History.* Verse 35.—We have here the intimation of, perhaps, several months of divine teaching and working.

4. *Our Lord's Compassion on the Multitude.* Verse 36.—The condition of men without the Gospel. The feeling of Jesus in view of these things. To estimate aright Christ's compassion, we must understand man's ruin in sin, as well as the holiness, and knowledge, and love of Jesus. How did Jesus manifest his compassion?³

5. *The Plenteous Harvest.* Verses 37, 38.—The saving of this multitude a "harvest." How was it "plenteous" then? Now? What is included in the term "laborers?" In what sense were they *then* few? Now? Only consider the heathen world. What is the duty of the Church in view of these things? Verse 38.⁴ The *one* work of the Church. 2 Cor. vi, 1. The ground of the Church's hope and the inspiration of her labors—there *is* a "Lord of the harvest." In this soul-harvesting God is infinitely more concerned than the best man can be. Read Gal. vi, 7-10; 1 Cor. xv, 58.

¹ This may mean when Jesus left the section of country in which Jairus lived, for, as ALFORD says, verse 26 "has generalized the locality, and implies some pause of time."

² Jesus sought to prevent and allay the popular excitement, which soon after reached such a point that the people tried to make him a king by force. (See John vi, 15.) "No doubt," says ALFORD, "the two men were guilty of an act of disobedience in thus breaking the Lord's solemn injunction, for obedience is better than sacrifice; the humble observance of the word of the Lord than the most laborious and widespread will-worship after man's own mind and invention."

³ The Greek word rendered "compassion" expresses that commotion or yearning of the bowels which accompanies profound emotion. It is particularly descriptive of intense maternal love, yearning over a suffering child. The distinctive charac-

teristic of the compassion of Jesus is this—it is excited by the contemplation of human sin. If we would understand the depths of his compassion we must understand what sin is and what it has done. And it was all open to him—at one glance he saw it all—its degradation and its ruin. His entire manifestation among men is the expression of his compassion.

⁴ It is God's work to "send forth laborers;" Christ makes ministers. (Eph. iv, 11;) the office is of his appointing, the qualifications of his working, the call of his giving. They will not be owned nor paid as laborers, that run without their errand, unqualified, uncalled.—HENRY.

LESSON XXXIV.

THE CHOOSING AND SENDING OUT OF THE TWELVE
APOSTLES. Matt. x, 1-23. (Compare Mark iii, 13-19;
Luke vi, 12-16; ix, 1-6.)

Reading Lesson • Eph. iv.

Golden Text: Rev. ii, 7.

LESSON HYMN.

Let Zion's watchmen all awake,
And take th' alarm they give;
Now let them from the mouth of God
Their awful charge receive.

'Tis not a cause of small import
The pastor's care demands;
But what might fill an angel's heart,
And fill'd a Saviour's hands.

THE OUTLINE.

1. *Choosing the Twelve.*—The choosing preceded by miracles, Mark iii, 1-12. Where and how Jesus spent the night preceding the appointing of the twelve, Mark iii, 13; Luke vi, 12. From what class were the apostles chosen? Luke vi, 13. The work they were to do, Mark iii, 14. The power to work miracles, Matt. x, i; Mark iii, 15; Luke ix, 1, 2. They have had no successors. The title of "apostles" distinctively appropriate to them. Eph. ii, 20; iv, 11; Rev. xxi, 14.¹

2. *Catalogues of the Twelve.* (See p. 53 and Appendix.)

3. *Directions for their Present Journey.* Matt. x, 5-12; Luke ix, 1-4. —Sent to the "lost sheep" only. Israel often compared to a flock, and, for their perverseness, to wandering sheep. See Psa. xcv, 7; c, 3; Jer. xxiii, 1-4; Ezek. xxxiv, etc. Why not now to the Samaritans and Gentiles? Compare Luke xxiv, 49, and Acts i, 7, 8; ii, 1-4. Their text, Matt. x, 7. Why were they to give fully? Why were they not to provide for themselves on their apostolic journeys? What Christian duty and privilege is indicated Matt. x, 8-10? Their conduct when visiting a place.²

4. *A Savor of Life or of Death.* Matt. x, 13-15.³—Blessing for the worthy; condemnation for the unworthy, the unbelieving. (Compare John ix, 39; 2 Cor. ii, 15, 16.)

5. *Wise as Serpents, Harmless as Doves.* Matt. x, 16-20.—Verse 17 shows that they were going among men who had more of the serpent than of the dove nature.⁴ The predictions of verses 17, 18 often fulfilled. Compare Acts v; xii, 1; xxii, 19; xxiv, 19-23; 2 Cor. xi, 19-33; 2 Tim. i, 12, etc.

6. *"He that Endureth to the End shall be Saved."* Matt. x, 21-23.—(Compare Rev. ii, 7.) Verse 23 refers to the destruction of Jerusalem.

¹ Apostle, one sent; from *apostello*, to send away. The word rendered *ordained* means simply appointed; there is no intimation of any ceremonial imposition of hands, etc.

CATALOGUES OF THE APOSTLES.

The following statement and table from WHEDON will be useful. "By a careful comparison of the four different apostolic catalogues given by the narrators, we shall find them divisible, as below, by parallel lines, into three classes; each class being headed by the same name, and each class including the same names, but with the lower names in each class variously ranged:—

	MATT. X, 2-4.	MARK III, 16-19.	LUKE VI, 14-16.	ACTS I, 13.
1	Simon Peter.	Simon Peter.	Simon Peter.	Peter.
2	Andrew, his brother.	James.	Andrew.	James.
3	James, son of Zebedee.	John.	James.	John.
4	John, his brother.	Andrew.	John.	Andrew.
5	Philip.	Philip.	Philip.	Philip.
6	Bartholomew.	Bartholomew.	Bartholomew.	Thomas.
7	Thomas.	Matthew.	Matthew.	Bartholomew.
8	Matthew.	Thomas.	Thomas.	Matthew.
9	James, son of Alphaeus.	James.	James.	James.
10	Lebbeus-Thaddeus.	Thaddeus.	Simon Zelotes.	Simon Zelotes.
11	Simon, the Canaanite.	Simon.	Judas, bro. of James.	Judas, brother of James.
12	Judas Iscariot.	Judas Iscariot.	Judas Iscariot. "

Judas, called the brother of James, is the same as Lebbeus-Thaddeus, the "Judas, not Iscariot," mentioned John xiv, 22.

² *There abide*—The sense seems to be, that they were not to go gadding about, wasting their precious time in aimless, frivolous visiting. This has no bearing on true pastoral visiting from house to house. (Compare Acts xx, 20.)

³ The Jews thought the land of Israel so peculiarly holy that when they came from any heathen country they stopped at the borders and shook, or wiped, off the dust of it from their feet, that the holy land might not be polluted with it. Therefore the action enjoined (verse 14) was a lively intimation that those Jews who had rejected the Gospel were holy no longer, but were on a level with heathens and idolaters.—WESLEY.

⁴ There is a beauty in this saying which is seldom observed. The serpent is represented as being prudent to excess, being full of cunning, (Gen. iii, 1; 2 Cor. xi, 3;) and the dove is simple even to stupidity, (Hos. vii, 11.) But Jesus Christ corrects here the cunning of the serpent by the simplicity of the dove, and the too great simplicity of the dove by the cunning of the serpent.—CLARKE.

LESSON XXXV.

OUR LORD'S DISCOURSE TO THE TWELVE APOSTLES UPON THEIR TRIAL MISSION—(Continued.)—Matt. x, 24-42.

Reading Lesson: Matt. x, 24-42.

Golden Text: Matt. x, 37.

LESSON HYMN.

Though troubles assail,
And dangers affright,
Though friends should all fail,
And foes all unite,

Yet one thing secures us,
Whatever betide;
The promise assures us,
The Lord will provide.

THE OUTLINE.

1. "Fear them not therefore." Verses 24-28.¹—Why should Christ's disciples not be surprised at persecution and contumely? Verses 24, 25.
No. 2.

(Compare Matt. ix, 34—this libel had just been uttered.) By what considerations does Jesus exhort them to holy boldness in preaching the Gospel? Verses 26-28.²

2. "*The very hairs of your head are all numbered.*" Verses 29-31.—One farthing was about half a cent. The argument is from the weaker to the stronger reason—from God's care of little sparrows worth *one fourth of a cent apiece*, to his care of Christian men and women, whose redemption cost so great a price. How false and absurd and impious are Pope's lines in which he describes the Deity as one who

Sees with equal eyes, as God of all,
A hero perish, or a sparrow fall.

(See 1 Pet. i, 18, 19.) Show how verses 29-31 enforce the exhortation in verse 28.

3. *Confessing Christ.* Verses 32, 33.—(Compare Mark viii, 38.) As in Matt. vii, 21-23, Christ represents himself as the final Judge of men.

4. *He that findeth his life shall lose it.* Verses 34-39.—The Gospel the occasion, by reason of the perversity of men, of persecution—not the cause. Verses 34-36. These things all came to pass. The Gospel occasions divisions now. Christ demands man's entire devotion—his supreme love. Verses 37, 38. (Compare Luke ix, 59-62.) We must die for Christ if need be. Verse 39.³ Only a divine person can make such a demand upon men.

5. *Christ Identifies Himself with His People.* Verses 40-42.—Their good fortune and their evil fortune he shares. He counts a cup of cold water given to the least one of them all, as given to himself. (Compare Matt. xix, 28; Luke xxii, 28-30, etc.)

¹ These sayings of our Lord set forth the "position, duties, encouragements, and final reward" not only of "the twelve," but of all his disciples to the end of time.

² The Lord does not say *kill* both soul and body. To destroy is not to kill, still less to annihilate, but to *ruin*. Our Lord's words teach not the dismissal of the soul *from existence*, but its catastrophe and ruin *in existence*.—WHEEDON.

³ The whole argument is condensed in this verse into a few startling words. To seek what men call life at the expense of truth is to lose the true life; to lose, if need be, what men call life for the truth's sake, is to find the true life. It is unspeakably better to die for Christ than to be false to him.

LESSON XXXVI.

INQUIRIES OF JOHN THE BAPTIST—A PERVERSE GENERATION. Matt. xi, 1-19. (Compare Luke vii, 11-35.)

Reading Lesson: Luke vii, 11-35.

Golden Text: Matt. xi, 13

LESSON HYMN.

O believe the record true, God to you his Son hath given; Ye may now be happy too; Find on earth the life of heaven:	Live the life of heaven above, All the life of glorious love: Bless'd in Christ this moment be, Bless'd to all eternity!
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THE OUTLINE.

1. *John's Inquiry of Jesus.* Verses 1-3.—(Compare Luke vii, 19-23.) The immediate occasion of John's sending his disciples to Jesus. Luke vii, 11-16. As to the occasion and termination of the Baptist's imprisonment, compare Matt. xiv, 3-11; Mark vi, 14-29.¹ What is the purport of John's inquiry?²

2. *The Answer of Jesus.* Verses 4-6.—(Compare Luke vii, 21-23.) John's disciples saw many of the evidences of the true Messiahship of Jesus which they were to report. (See Luke vii, 21.) Jesus emphasizes the evidence of his Messianic character that is furnished by his preaching the Gospel to the poor. (Compare Isa. lxi, 1; xxix, 19, etc.) What is meant by his closing word to John through his disciples? Matt. xi, 6.³

3. *Christ's Estimate of John.* Verses 7-15.—(Compare Luke vii, 24-30.) What is the meaning of verses 7, 8?⁴ (Compare verse 10 with Mal. iv, 5.) How was John greater than the prophets and less than the least Christian? What is meant by "the kingdom of heaven suffereth violence?"⁵

4. *A Perverse Generation.* Verses 16-19.—(Compare Luke vii, 31-35.) Luke vii, 29, 30 shows the difference in the attitude of the poor people, and of the Pharisees and lawyers, to John's ministry. Show wherein the illustrations in verses 16, 17 suited the case of those Jews who rejected both John and Jesus. What was their pretense in each case? What is meant by the phrase, "Wisdom is justified of her children?"⁶

¹ He was in the prison of Machærus, in Perca, east of the Dead Sea. How long he had been imprisoned when his disciples brought to him these reports of Christ's wonderful miracles, we know not.

² Some think that John sent these disciples to Jesus for the sake of satisfying their doubts; others say, for the sake of satisfying his own. Perhaps both views are true. Shut up in the prison, in enforced idleness, and in the power of a wicked and cruel king, it was natural that he should be tempted, and human that his temptations should trouble him. He, as well as his disciples, needed reassuring. Our Lord's words are suited both to John and his disciples.

³ Many who followed Jesus at the first were "offended," stumbled at his obscure appearance, and the spiritual character of his kingdom. It is literally, will "not be stumbled." A *skandalon* is the trigger of a trap. SUMMERS says, "It is applied metaphorically to any thing that has a tendency to keep men from becoming Christians." (Compare Matt. xviii, 7; Luke xvii, 1; Rom. ix, 33, etc.) The verb is used in a similar way.

⁴ Plainly the purpose of Christ was to exalt John the Baptist. The fickle crowd was already forgetting the great preacher of repentance. Jesus brings him back to their minds. On the illustrations in verses 7, 8 LANGE says: "Under the first simile Christ shows that John was not wavering in his faith; in the second, he shows that he had not dispatched his embassy through selfishness or cowardly fear of his life." Though Jesus sets John above all the prophets, the humblest Christian who lives after the crucifixion, the resurrection, the ascension, and the Pentecost, knows more of redemption accomplished than did the greatest of the prophets.

⁵ The allusion is to the vast crowds that were baptized by John. . . . They may have mistaken the nature of that kingdom, but when John announced it in the popular style of his ministry, they were ready to "rush into it" and "take it as by violence."—SUMMERS.

⁶ John's asceticism they called hypocrisy or mania. "He hath a devil;" the sociability of Jesus they sneered at as unprofessional. They repented truly under the ministry of neither. A few wise ones heard, heeded, and were saved.

LESSON XXXVII.

THE IMPENITENT CITIES—REST FOR THE WEARY.

Matt. xi, 20-30.

Reading Lesson: Matt. xi.

Golden Text: Matt. v, 5.

LESSON HYMN.

Let earth no more my heart divide;
With Christ may I be crucified;
To thee with my whole heart aspire:

No. 2.

Dead to the world and all its toys,
Its idle pomp, and fading joys,
Be thou alone my one desire!

THE OUTLINE.

1. *Review of Last Lesson.*—What had John the Baptist, through his disciples, asked? What answer did Jesus send? What estimate did Jesus put upon the office and character of John? How did he reprove the perversity of that generation? How had the people shown themselves to be like perverse children?

2. *The Impenitent Cities.* Verses 20-24.—(Compare Luke x, 10-16.) Give some account of Chorazin, Bethsaida, Capernaum, Tyre, and Sidon. (See Appendix.) Why is Capernaum said to have been "exalted to heaven?" Show how these "woes" and comparisons illustrate the principle that obligation is measured by privilege, and that the penalty of disobedience is in proportion to the light that is despised. How do our Lord's words demolish the "fatalism theory?" By showing that their destinies *might have been, had they wished it, otherwise than they were.*

3. *God's Ways Revealed unto Babes.* Verses 25, 26.—(Compare Luke x, 21, 22.) Show how the salvation that Christ brings must of necessity be hid from such as count themselves "wise and prudent," and are, therefore, self-satisfied. What is meant by "babes" here?¹

4. *Rest for the Weary.* Verses 27-30.—(Compare verse 27, and John xiv, 1.) To use such terms Jesus Christ must be God. Verse 27 affirms of Jesus omnipotence and omniscience. (Compare Matt. xxviii, 18.) Show how verse 27 is the ground and security of the invitation that follows.² Show the individualizing force of the invitation includes all and singles out each. The condition and method, (verse 29,) taking Christ's yoke, learning of him, to be "like him." Eph. iv, 2. What is meant by "rest?"³ Show how verse 30 expresses a truth of Christian experience. So sang the psalmist, "Thy statutes have been my song in the house of my pilgrimage." To those who are like Jesus, obligation is a privilege, duty a delight.

¹ The *hiding* from the wise and the *revealing* unto *babes* are closely connected together. It required child-like submission and devotion to receive the communications of the higher source, and, therefore, none could receive it but such as, like children in need of higher light, yielded themselves up to the divine illumination; and, for the same reason, those whose imagined wisdom satisfied them, because they were devoid of child-like submission could not receive the divine communications.—NEANDER.

² Here is the true and final answer to John's question, "Art thou He that should come?" "Jesus now stands," as WHEDON says, "as in the center of a laboring, laden, oppressed world, and sends his piercing, mellow, tender voice to all the suffering sons of sorrow to escape all bondage by entering his bonds. . . . The yoke of Christ is freedom. The service of God is the highest and truest liberty."

³ There are two deep principles in nature in apparent contradiction—one, aspiration after perfection; the other, the longing after repose. In the harmony of these lies the rest of the soul of man. . . . In the performance of duty, in meekness, in trust in God, is our rest—our only rest. It is not in understanding a set of doctrines, not in an outward comprehension of the "scheme of salvation," that rest and peace are found, but in taking up, in all lowliness and meekness, the yoke of the Lord Jesus Christ.—F. W. ROBERTSON.

LESSON XXXVIII.

JESUS SHOWS HIMSELF LORD OF THE SABBATH. Matt. xii, 1-21.—(Compare Mark ii, 23-iii, 6; Luke vi, 1-12.)

Reading Lesson: Matt. xii, 1-30.

Golden Text: Mark ii, 28.

LESSON HYMN.

Thou seest me deaf to thy command,
Open, O Lord, my ear:

Bid me stretch out my wither'd hand,
And lift it up in prayer.

THE OUTLINE.

1. *The Son of Man is Lord even of the Sabbath-day.* Matt. xii, 1-9.—(Compare Mark ii, 23-28; Luke vi, 1-5.) The time. Luke vi, 1.¹ Husking the barley or wheat. Same verse. As to the Mosaic law allowing this, see Deut. xxiii, 25. The Pharisees seem to have been “dogging” his steps, probably to see if he would walk “a yard beyond a Sabbath-day’s journey.” Matt. xii, 2. They complain to the disciples (Luke vi, 2) and to Jesus, (Matt. xii, 2; Mark ii, 24.) His answer from David’s conduct, who was a great saint with them. (Compare his words with 1 Sam. xxi, 6.) The case of the priests. (Compare Matt. xii, 5; Lev. xxiv, 5-9; and Num. xxviii, 9; also John vii, 22.) His own authority. Matt. xii, 6-8.² How did he show them that they did not understand the divine purpose in the appointment of the Sabbath? Mark ii, 27, 28.

2. *It is Lawful to Do Well on the Sabbath-day.* Matt. xii, 10-13.—(Compare Mark iii, 1-5; Luke vi, 6-10.) A different occasion. Luke vi, 6. The case of the afflicted man. The suspicion and malice of the Pharisees. Mark iii, 2; Matt. xii, 10; Luke vi, 7. The man called to “stand forth in the midst.” Why? Jesus answers their questions—particularly their thoughts—with questions of his own. Mark iii, 4; Matt. xii, 11, 12. Their obdurate silence. The “anger” of Jesus.³ The seemingly impossible command. The faith that was in the effort to obey.

3. *The Counsel with the Herodians.* Matt. xii, 14; Mark iii, 6; Luke vi, 11.—The Pharisees were bitterly hostile to the Herodians—the Roman party sustaining Herod, Rome’s appointee. *But they hated Jesus more.*

4. *Jesus Pictured by Isaiah.* Matt. xii, 15-21.

¹ “The second Sabbath after the first.” The word is *deuteroproton*, literally, second-first. WESLEY renders it thus: “On the first Sabbath after the second day of unleavened bread.”

² Our blessed Lord asserts his right: 1. To interpret the law of the Sabbath; 2. To alter or modify it as he pleased; 3. To alter the time of its observance, which he afterward did, through his apostles, from the seventh to the first day of the week.—WATSON.

³ Of this “anger” OLSHAUSEN says: “A sorrowful sympathizing is not at all a contradiction. It is only in sinful man that boiling rage stifles the more gentle feelings of sorrow and sympathizing grief. In our Redeemer, as in the heart of God, the glow of anger is identical with love; while he hates sin, he has mercy on the sinner.”

LESSON XXXIX.

REVIEW LESSON.

Reading Lesson: John i, 1-18.

Golden Text: John i, 14.

[Read carefully during the week the text of the different lessons, and be prepared for such questions as the teacher, or superintendent, or pastor, may ask.]

LESSON HYMN.

O come, and dwell in me,
Spirit of power within:
And bring the glorious liberty
From sorrow, fear, and sin!

This inward, dire disease,
Spirit of health, remove,
Spirit of finish'd holiness,
Spirit of perfect love.

THE OUTLINE.

XXVII. *Christ Cleanses a Man full of Leprosy.* Matt. viii, 1-4; Mark i, 40-45; Luke v, 12-15.—Leprosy a type of sin. The conduct of the man in the text. The attitude of Jesus.

XXVIII. *The Stilling of the Tempest.* Matt. viii, 18-27; Mark iv, 35-41; Luke viii, 22-25.—The test applied to one who would go with Jesus. The rejected plea. The tempest stilled.

XXIX. *Healing of the Demoniacs in the Country of the Gadarenes.* Matt. viii, 28-34; Mark v, 1-20; Luke viii, 26-39.—The occasion and the scene of this miracle. The demons cast out. The demons in the swine, and the swine in the sea. Jesus rejected. A witness left in Gadara.

XXX. *Jesus Raises to Life the Daughter of Jairus, and Heals a Sick Woman on the Way.* Matt. ix, 18-26; Mark v, 21-43; Luke viii, 40-56.—The request of Jairus. A diseased woman touches the hem of Christ's garment, and is healed on the way to the house of Jairus. The message received on the way. "She is not dead, but sleepeth." The child raised from the dead.

XXXI. *Healing of the Paralytic.* Matt. ix, 1-8; Mark ii, 1-12; Luke v, 17-26.—The paralytic brought by four friends to Jesus. Sins forgiven—paralysis healed.

XXXII. *Jesus Eating with Publicans and Sinners.* Matt. ix, 9-17; Mark ii, 13-22; Luke v, 27-39.—The publican called to be an apostle. The Pharisees scandalized. The disciples of John perplexed. The Old and the New.

XXXIII. *Jesus Teaching, Preaching, Healing. His Compassion on the Multitude. The Plenteous Harvest.* Matt. ix, 27-38.—Jesus opens the eyes of two blind men. Heals a dumb demoniac. "Moved with compassion on the multitude." The "plenteous harvest."

XXXIV. *The Choosing and Sending out of the Twelve Apostles.* Matt. x, 1-23; Mark iii, 13-19; Luke vi, 12-16; ix, 1-6.—How Jesus spent the night before. The names of the twelve. Directions for their present journey. "Wise as serpents—harmless as doves." After much persecution, deliverance at last.

XXXV. *Our Lord's Discourse to the Twelve Apostles upon their Trial Mission.* Matt. x, 24-42.—"Fear not them which kill the body." "The very hairs of your head are all numbered." The sin and danger of denying Christ. Seeking and losing life. Christ one with his people.

XXXVI. *Inquiries of John the Baptist. A Perverse Generation.* Matt. xi, 1-19; Luke vii, 11-35.—John's inquiry through his disciples. What John's disciples saw while with Jesus. Christ's answer. A perverse generation.

XXXVII. *The Impenitent Cities. Rest for the Weary.* Matt. xi, 20-30.

(Compare Luke x, 21, 22.)—Chorazin, Bethsaida, Capernaum, Tyre, Sidon, Sodom. God's ways revealed unto "babes." Rest for the weary.

XXXVIII. *Jesus shows himself Lord of the Sabbath.* Matt. xii, 1-21; Mark ii, 23-iii, 6; Luke vi, 1-12.—The disciples rubbing out the barley on the Sabbath as they walked through the fields. The malicious criticisms of the Pharisees. The answer of Jesus to the hypocrites. The "Son of man is Lord of the Sabbath." "The Sabbath was made for man." The man with the withered hand. Our Lord's reproof of the bitter prejudices of his enemies. "Stand forth in the midst." "Stretch forth thy hand." The Pharisees with the Herodians.

LESSON XL.

**ACCUSATION OF CASTING OUT DEVILS BY BEELZEBUB,
AND OUR LORD'S ANSWER.** Matt. xii, 22-37.

Mark iii, 20-30; Luke xi, 14-23.

Reading Lesson: Luke xi, 1-23.

Golden Text: Matt. xii, 30.

LESSON HYMN.

My Saviour and my King,
Thy beauties are divine;
Thy lips with blessings overflow,
And ev'ry grace is thine.

Thy Father and thy God,
Hath, without measure, shed
His Spirit, like a joyful oil,
T'anoint thy sacred head.

THE OUTLINE.

1. *The Miracle.* Matt. xii, 22, 23; Luke xi, 14.—Blind and dumb.¹ The proof of the man's complete deliverance. The excitement of the people. Mark iii, 20. The conclusion of the common people. Matt. xii, 23. ("Son of David," equivalent to the Messiah.) Opinion and designs of his unbelieving kindred. Mark iii, 21.

2. *The Accusation of the Scribes and Pharisees.* Matt. xii, 24; Mark iii, 22; Luke xi, 15.—The Capernaum unbelievers reinforced from Jerusalem. Who was meant by Beelzebub? They had called Christ Beelzebub. Matt. x, 25.² This was the reply of the Pharisees to the question of the people. Matt. xii, 23.

3. *The Falseness and Absurdity of their Pretended Explanation.* Matt. xii, 25-30; Mark iii, 23-27; Luke xi, 17-23.—Jesus reads the heart, and "knew their thoughts." The devil is not fool enough to fight against his own kingdom.³ "By whom do your children cast them out?" There were among the Jews those who pretended to cast out devils. (Compare Acts xix, 13, 14, and Luke ix, 49.) Whether their claim was true or false, the argument silenced them. The Spirit by which Jesus cast out devils. Matt. xii, 28. How blind not to see the kingdom of God that had thus manifestly come to them! The subject illustrated. Matt. xii, 29.⁴ Matt. xii, 30, concludes the first part of our Lord's answer.⁵

4. *Blasphemy Against the Holy Ghost.* Matt. xii, 31, 32; Mark iii, 28-30.—(Compare Luke xii, 10.) Mark iii, 28-30, fixes definitely the meaning of our Lord.⁶

5. *Out of the Abundance of the Heart the Mouth Speaketh.* Matt. xii, 33-37.—Verse 33 resumes the argument from verse 30 in answer to their false accusations. All his works were good; he could not, therefore, be

what they said. Verse 34 describes justly their character, and thus accounts for their bitter and shameless slanders. They had brought out of their hearts (verse 35) what was in them. Responsibility for words. Verses 36, 37.⁷

¹ Mark omits the miracle, but gives part of the discourse that followed. Luke says of the demon that "it was dumb," because it made the man dumb. Luke says nothing of blindness, but his omission is no contradiction of Matthew's statement.

² This appears to be the same as that of the Ekronite idol, Baal-zebub, the lord of flies. 2 Kings i, 2. . . . The Jews gave this title to the prince of demons or unclean spirits, as he is the great patron of idolatry.—SUMMERS.

³ Hell is anarchy. Satan's kingdom is full of antagonisms. What our Lord asserts is, that in respect to "the kingdom of heaven" hell is at one. Just as the Pharisees and Herodians, who hated each other, were united in their effort to crush Jesus.

⁴ Thus our Lord declares that his kingdom is hostile to Satan, and that it is more mighty, since he is able at pleasure to bind the very head and ruler of this dark monarchy and to cast him out.—WATSON.

⁵ There are no neutrals in this war. Every one must be either with Christ or against him—either a loyal subject or a rebel.—WESLEY.

⁶ Some writers have mystified this subject to the sore distress of many good people who believe whatever they see in a book, without stopping to think. WESLEY says, "There is nothing plainer in the Bible. It is neither more nor less than the ascribing those miracles to the power of the devil which Christ wrought by the power of the Holy Ghost." Dr. CLARKE says, "Here [Mark iii, 30] the matter is made clear beyond the smallest doubt. . . . No man who believes the divine mission of Jesus Christ ever can commit this sin."

⁷ The words are the outward utterance of the *man*, and on this ground will form a subject of strict inquiry in the great day, being a considerable and weighty part of our works.—ALFORD.

LESSON XLI.

THE PHARISEES SEEK A SIGN—CHRIST'S MOTHER AND BRETHREN. Matt. xii, 38-50. (Compare Luke xi, 16, 24-36; Mark iii, 31-35; Luke viii, 19-21.)

Reading Lesson: Matt. xii, 22-50.

Golden Text: Luke viii, 21.

LESSON HYMN.

Behold! what wondrous grace
The Father hath bestow'd
On sinners of a mortal race,—
To call them sons of God!

Nor does it yet appear
How great we must be made;
But when we see our Saviour here,
We shall be like our Head.

THE OUTLINE.

1. *Certain Scribes and Pharisees seek a Sign.* Matt. xii, 38; Luke xi, 16.—These passages show that those who demanded a sign are not the same persons as those who charged Jesus as being in league with Satan. The account in Matt. xvi, 1-4, is of a different occasion. The Jews were given to seeking signs. (Compare Mark viii, 12; 1 Cor. i, 22.) Some think they demanded a miracle in the sky, or something above, as Josh. x, 12; 1 Sam. xii, 17; Neh. ix, 15; Jer. xiv, 22. (Compare also John vi, 30, 31.)¹

2. *The Condemnation of the Sign-seekers.* Matt. xii, 39-42; Luke xi, 29-32.—The old prophets spoke of the Church as "married" to God, (Ezek. xvi, 38; Hosea iii, 1,) hence the propriety and force of the term, "adulterous" here. The "sign of the prophet Jonas"—how given at

last? ² "Heart of the earth"—the grave. The examples of the Ninevites and the queen of Sheba. (See book of Jonah and 1 Kings x, 1-13.) The sin of rejecting Him who was above all prophets, teachers, and kings—who was "the Truth!"

3. *The Unclean Spirit Seeking Rest.* Matt. xii, 43-45; Luke xi, 24-26.—How did this illustration apply to that generation? How to ours? ³

4. *The Light Hid from their Eyes.* Luke xi, 33-36.—Jesus, by his words, his works, and his life, had lighted a bright candle, and had placed it on a candlestick, that all might see: why were they full of darkness? The Gospel is "hid" to but one class of men. (See 2 Cor. iv, 3, 4.)

5. *The Anxiety of our Lord's Kindred.* Matt. xii, 46; Mark iii, 20, 21, 31, 32.—The Pharisees said he was in league with Satan; his kindred thought he was deranged.

6. *Spiritual Kinship.* Matt. xii, 48-50; Mark iii, 33-35; Luke viii, 19-21.—Show how Jesus sets forth the relation between himself and his people. ⁴

7. *The True Blessedness.* Luke xi, 27, 28.—During the same discourse, in answer to the accusations of the Pharisees, this incident occurred. Our Lord's answer, as does the language already studied, indicates the true spiritual kinship. ⁵

¹ Luke xi, 16 shows the spirit of these men; they were bad, though not so base as those who attributed his miracles to an alliance with Beelzebub. They "tempted," that is, sought to put him to some test that would embarrass him and break his influence with the people.

² It does not mean that Jonah was himself a type of Christ. Our Lord makes his resurrection the grand and demonstrative "sign" of his true Messianic character. But he does not as yet speak fully and clearly on the subject; the time had not come; and he uses Jonah's "three days and three nights in the whale's belly" as an enigmatical type of his own three days in the tomb. It is agreed that "whale" is an unfortunate translation, the original simply signifying a great sea-monster. Hardly a whale, for notwithstanding his vast head, his throat is very small, capable, as one says, "of admitting little more than a man's arm." It was probably the white shark, which abounds in the Mediterranean, and in whose stomach men have been found entire.

³ It is a solemn warning to all who relapse into sin after the turning of their hearts to God. Those evils from which they have been wholly, or at least partially, saved, if suffered to resume their influence and dominion, through unwatchfulness, worldliness, or neglect of duty, and the alienation of the heart from communion with God, come back with seven-fold force, and take possession of a heart thus empty of God, *swept* and *garnished*, to receive evil, like a legion of evil spirits.—WATSON. These sign-seekers had emptied themselves of good influences, and were swept and garnished for the evil to which they gave themselves.

⁴ Jesus, "the Son of man," was "manifested" for *all* men. He stands in the same relation to every man who truly believes and loves him—his Saviour and Elder Brother. Kinship, according to the flesh, could do nothing for his over-anxious and unbelieving brethren. It is faith, not blood, that binds him in fellowship to his people. (Compare Rom. viii, 14-17.)

⁵ Only because Mary had received the word of God with such entire and unhesitating faith had she received the honor of bearing Jesus, (Luke i, 45; ii, 19-51.)—STIER. If the Saviour does not favor this honoring of his mother even here, where it moves within modest bounds, what judgment will he then pass upon the new dogma of *Pio Nonno*, upon which an entirely new *Mariology* is built.—VAN OOSTERZEE. Though Christ be not ours in house, in arms, in affinity, in consanguinity; yet in heart, in faith, in love, in service, he is, or may be, ours.—BURKITT.

LESSON XLII.

JESUS DINES WITH A PHARISEE, AND PUBLICLY
BLESSES "A WOMAN WHICH WAS A SINNER."

Luke vii, 36-50.

Reading Lesson: Luke xv, 1-24.

Golden Text: Isa. xl, 29

LESSON HYMN.

Love and grief my heart dividing,
With my tears his feet I'll bathe;
Constant still in faith abiding,
Life deriving from his death.

Here it is I find my heaven,
While upon the Lamb I gaze:
Love I much? I've much forgiven—
I'm a miracle of grace!



ANCIENT JEWISH MODE OF DINING.

THE OUTLINE.

1. *A Woman which was a Sinner.* Verses 36-38.¹—The Pharisees' motive probably curiosity. As to the woman, no reason for identifying her with Mary of Bethany or Mary of Magdala. She is nameless. Known to have been "a sinner." (Verses 37, 39.) She must have heard Jesus before this time. She comes now in grateful love.² The woman's attitude and conduct. The illustration on this page shows how naturally she took her position "at his feet behind him."

2. *Jesus Reads Simon's Heart.* Verses 39-43.—The Jews counted heart-reading as one test of a true prophet. Compare 1 Kings xiv. 6; 2 Kings v, 26, etc. Simon was like the rest of his class as to a prophet's "receiving sinners." Compare Luke xv, 2. His argument (verse 39) is against either the discernment or the moral purity of Jesus. He did not in the least understand what Jesus said of his mission: "The Son of man is come to seek and to save that which is lost." Jesus shows Simon that he can and does read hearts by reading his. Verses 39, 40. The parable. The first debtor owed about \$75; the second about \$750.³ Simon decides, as David did when Nathan delivered his parable, against himself.

3. *Simon Rebuked.* Verses 44-46.—The courtesies here mentioned were due to guests, and were paid to distinguished guests. Simon had failed in courtesy. The despised woman had far surpassed the proud Pharisee.

4. *The Woman Dismissed with a Blessing.* Verses 47-50.—Verse 47 does not mean that she was forgiven *because* she had done the things mentioned verses 44-46, or because she loved Jesus.⁴ The other Pharisees question his right to forgive sins. He answers their thoughts in his final words to the woman. She was pardoned on the condition that God requires; and Jesus had right, being God as well as man, to pronounce the sentence of her full absolution.⁵

¹ Luke only records this beautiful history. The time cannot be determined. Its study is introduced here because it seems to have occurred in the early part of our Lord's conflict with the Pharisees, and because, by its very contrasts, it will help us to understand the lessons delivered at the table of another Pharisee.

² Some think she was pardoned before this time, though now receiving the full assurance from Jesus. (Verses 48 and 50.) But it is not incredible that a penitent sinner, not yet rejoicing in the full consciousness of pardon, but even now struggling into life, could have given such a manifestation of mingled gratitude, love, and faith.

³ The doctrine of the parable is, that pardon of sin is wholly gratuitous, independent of any consideration of worthiness or ability in the sinner. When the debtors had nothing to pay, he *frankly forgave them both*.—WATSON.

⁴ Love is the effect, not the cause, of forgiveness. The Papists seek to find in the words, "For she loved much," a ground for saying that love was the antecedent cause of her forgiveness. But this contradicts both the letter and spirit of the parable.

⁵ Contact with the cold Pharisee may have disturbed her peace. The words of Jesus reassure her. Fear takes wings while true peace and joy fill her soul. And it is so now, and with us, when Jesus whispers to our souls, "Thy sins are forgiven." Read Rom. viii, 15-17. Commenting on verse 50 MELANCHTHON says: "Christ interprets himself when he adds, 'Thy faith hath saved thee.'" Concerning the condition of justification, Article IX, Methodist Confession of Faith, says: "We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings. Wherefore, that we are justified by faith only is a most wholesome doctrine, and very full of comfort."

LESSON XLIII.

JESUS DINES WITH A PHARISEE, AND REBUKES HYPOCRISY. Luke xi, 37-54.

Reading Lesson: Luke xi, 29-54.

Golden Text: Luke xi, 36.

LESSON HYMN.

Teach me, my God and King,
In all things thee to see;
And what I do, in any thing,
To do it as for thee;—

To scorn the senses' sway,
While still to thee I tend;
In all I do be thou the way,
In all be thou the end.

THE OUTLINE.

1. *The Pharisee's Wonder.* Verses 37, 38.—The time is probably indicated in Matt. xii, 40-50, and Mark iii, 20, 31-35, the invitation coming at the close of the vindication of our Lord's miracles against the blasphemous charge of collusion with Beelzebub. Jesus seems to have gone directly to the table. As to their absurdly punctilious notions about

many ablutions, compare Mark vii, 3-5, and Matt. xv, 2. Jesus accepted the issue they made on such questions, and rebukes them by advancing to the table without the ordinary ablutions. Matt. xii, 14 and Mark iii, 6 show their attitude toward Jesus at this time.

2. *Their Hypocrisy and Self-consequence Rebuked.* Verses 39-44.—Jesus replies to his entertainer's thoughts. What is the force and application of the illustrations in verse 39? Jesus says nothing against cleanliness; but washed hands and cups will do no good with unwashed hearts. With verse 40 compare Matt. xxiii, 26. What is the meaning of verse 41?¹ How did the Pharisees show hypocrisy in their observance of the tithe law? As to the law, compare Gen. xxviii, 22; Deut. xiv, 22, etc.² The performance of one duty no substitute for another. What is meant by "upper-most seats in the synagogues?" With verse 44 compare the words of Jesus delivered a few days only before his crucifixion. Matt. xxiii, 27.³

3. *The Lawyers Rebuked.* Verses 45-52.—The lawyers were professional teachers of religion; they were clerical, and furnished the theories; the Pharisees, for the most part, were *lay*, and furnished the practice. How did these lawyers show their hypocrisy? Verses 46-48.⁴ Did they not then and there show the spirit of their fathers? Verses 53, 54. In what sense was the blood of all the prophets "required of that generation?"⁵ As to Zechariah, see 2 Chron. xxiv, 17-22. They taught the people so falsely as to teach them how not to receive the Christ. Verse 52.

4. *Their Passion and Prejudice.* Verses 53, 54.—Exposed, rebuked, condemned, they were stung to the quick. They were in a furious passion. They crowded upon Jesus vehemently with their questions, hoping to entrap him and save themselves.⁶

¹ As if he had said, by acts directly contrary to rapine and wickedness, show that your hearts are cleansed, and these outward washings are needless.—WESLEY.

² It is an admirable proof of the heavenly composure and impartiality of our Lord, that instead of abrogating the fulfillment of the minor duties, or declaring it unimportant, he, on the other hand, permits and commends it: but then, also, insists with the best right that the higher duties should at least be fulfilled not less conscientiously than the rest.—VAN OOSTERZEE.

³ In Matt. xxiii, 27, and verse 44, the points of comparison are different. There the sepulchers are whited that men may not pass over them unawares; and the comparison is to the outside fairness and inside abomination. Here the graves are not seen, and men, thinking they are walking by clean ground, are defiled by walking over them.—ALFORD. The corruption of the Pharisees, unseen by the common people, was like a concealed grave. Touching a grave involved ceremonial defilement. (See Num. xix, 16.)

⁴ Men judge the heart according to the deed; the Saviour judges the deed according to the heart. Therefore he adduces the building of the sepulchers of the prophets, that in and of itself might be permitted and laudable, as a new ground of accusation, inasmuch as he discovers the same temper of mind in the buriers of the dead as had once dwelt in the murderers.—VAN OOSTERZEE.

⁵ The persecution of God's messengers culminated in the rejection and crucifixion of Jesus; punishment culminated in the destruction of Jerusalem.

⁶ But our Lord had a perfect self-command, and as his wisdom confounded, so his prudence baffled all his enemies, and that without any sacrifice of ministerial fidelity.—WATSON.

LESSON XLIV.

WARNING AGAINST THE HYPOCRISY OF THE PHARISEES AND THE COVETOUSNESS OF THE WORLDLING.

Luke xii, 1-34.¹

Reading Lesson: Psa. lxxiii.

Golden Text: 3 John 2.

LESSON HYMN.

Were I possessor of the earth,
And call'd the stars my own,
Without thy graces and thyself,
I were a wretch undone.

Let others stretch their arms like seas,
And grasp in all the shore:
Grant me the visits of thy face,
And I desire no more.

THE OUTLINE.

1. *The Leaven of the Pharisees.* Verses 1-3.—With verse 1 compare chap. xi, 53, 54.² The lesson of the Pharisees. (Compare Matt. xvi, 6-12, and Mark viii, 14-21.) What is the connection between verses 2 and 3 and verse 1? As the Pharisees were guilty of many sins besides hypocrisy, why does Jesus lay so much emphasis upon the warning in verse 1?

2. *Exhortation to Courage and Trust in God.* Verses 4-7.

3. *Confessing Christ.* Verses 8-12.

4. *The Untimely Interruption of a Covetous Man.* Verses 13-15.—Jesus declines his request. The claim was likely just. What is the appropriateness of verse 15, as following verses 13 and 14? Show the force of the reason, given verse 15, for avoiding covetousness. In Christ's view covetousness is not mere stinginess, but worldliness.³

5. *The Rich Fool.* Verses 16-21.—As Ambrose says: "He had barns—the bosoms of the needy—the houses of the widows—the mouths of orphans." The *opportunity* that is in wealth he never saw. He thinks only of himself; not of God, who had made him a steward; not of the poor, who needed relief. His disquiet shows the worthlessness of riches as a means of true happiness. His vain confidence. Verse 19. Stier asks here, "But hast thou a store of years, too, laid up in thy barn?"⁴ A question for the rich who do not *use* riches. Verse 20. Who are like him? Verse 21. St. John gives the true test and measure of prosperity. 3 John 2.

6. *Exhortation to Perfect Faith in God.* Verses 22-34.—How does the "therefore" (verse 22) connect with what goes before? Show how verse 23 gives a reason for what is said in verse 22. Verses 24-28 contain an argument from "the weaker to the stronger reason." "How much more will he clothe you?" To be perplexed and doubtful (verse 29) is to be no better than the heathen. Verse 30. The spirit of faith (verse 32) and the methods of consecration (verse 33) with which we should seek the kingdom of God, (verse 31.) What holds the heart? Verse 34.⁵

¹ Verses 1 and 13-21 are peculiar to Luke; with verses 2-9 compare Matt. x, 26-33; with verse 10 compare Matt. xii, 31, 32, and Mark iii, 23-30; with verses 11, 12 compare Matt. x, 19, 20; with verses 22-34 compare Matt. vi, 19-34.

² We have here arrived at a point of the history in which the extremes of love and hatred toward the Saviour, extensively and intensively, have reached their highest pitch.—VAN OOSTERZEE.

³ The high themes of Christ's discourse do not interest this man; his mind is revolving questions of land and money—not heavenly inheritances. It is the proof of utter worldliness (covetousness) that he could think about these things at all in the midst of such a sermon.

N. 2.

⁴ His folly was fourfold: He forgot the Giver; appropriated all to himself; counted these things the food of his soul; and thought not of the daily possibility of death.—STIER.

⁵ That thy heart do'h stay upon, that Christ calls thy treasure.—DOXNE. In the heart dwells the individual guiding principle of a man's life—his perception, feeling, will, in their indivisible unity.—STIER. Prov. xxiii, 4, 5.

LESSON XLV.

EXHORTATION TO WATCHFULNESS.—Luke xii, 35-59.

Reading Lesson: Luke xii, 35-59.

Golden Text: Luke xii, 39.

LESSON HYMN.

Help, Lord, to whom for help I fly,
And still my tempted soul stand by
Throughout the evil day;

The sacred watchfulness impart,
And keep the issues of my heart,
And stir me up to pray.

THE OUTLINE.

1. *Be ye therefore ready also.* Verses 35-40.¹—What is meant by “let your loins be girded about?” “Your lights burning?” (Compare verses 35, 36, with Matt. xxv, 1-13.) Consider the greatness of our Lord's promise, in verse 37.² The need of constant watchfulness and readiness, verses 38-40.³ The rich fool (verses 10-20) was neither watching, nor ready, nor blessed.

2. *The Two Stewards.* Verses 41-48.—Peter's question. Was it not over-confidence that left Peter in doubt as to the application? What is a steward? What steward will be approved, and how rewarded? Verses 42-44. What is the character and fate of the unfaithful steward? Verses 45, 46.⁴ The law of responsibility. Verses 47, 48. (Compare Matt. xi, 20-24.)⁵

3. *Divisions Occasioned, not Caused, by the Gospel.* Verses 49-53.—What fire is meant? The authorities divide here. WATSON says, “The fire of his word.” WESLEY says, “To spread the fire of heavenly love over all the earth.” HENRY, “The fire of persecution.” Certainly the divisions here described are not the proper effects of the Gospel, but the proofs only of man's hatred of it. Verse 50 is spoken in anticipation of his passion.

4. *The Blindness of that Generation.* Verses 54-57.—Weather signs they could read, because they rightly observed them; the signs of the Messiah's kingdom they did not read, because they were prejudiced, and therefore blind. The intrinsic excellence of his doctrine should have convinced them. Verse 57.

5. *The Closing Exhortation.* Verses 58, 59.—WATSON says: “It was an exhortation to the Jews to be reconciled to their offended Saviour, while the season of grace and salvation continued.” WHEDON says: “One thought pervades this whole discourse: namely, decision for Christ, or against his adversaries, and in view of the judgment-day.”

¹ These verses (35-48) are connected with verse 32. “Since your Father has seen fit to give you the kingdom, be that kingdom and preparation for it your chief care.”—ALFORD.

² He hath already served us, ever since he took upon him the form of a servant; he is continually serving us in long forbearance, putting on our garments and washing our feet, else we should find it hard to believe what he here saith.—STIER.

³ When the lamented pastor of Trinity Methodist Church, Savannah, Ga., the Rev. Edward H. Myers, D.D., came to die, during the yellow-fever plague of 1876, he said: “I am ready; I have been for a long time.”

⁴ The Saviour represents the unfaithful steward as misled by negligence to two great sins—to hardness and caprice toward others, to slothfulness and wantonness as respects himself. Still more strikingly is this thought expressed in Matt. xxiv. 49, by eating and drinking with the drunken. . . . The whole history of the Church shows us the image of such unworthy ones. It is remarkable how the spirit of this whole warning pervades the epistles of Peter. Thus: 1 Pet. v, 3; 2 Pet. ii, 3.—VAN OOSTERZEE. Read Ezek. xxxiv, and see how, with faithless ministers, “the hungry sheep look up and are not fed.”

⁵ This is not to be taken absolutely, but comparatively;—he that knew not so fully his Lord’s will—who had not received instructions so explicit. We must suppose some general knowledge, or there would be no pretense for inflicting stripes at all.—WATSON.

LESSON XLVI.

THE PARABLE OF THE SOWER.—Matt. xiii, 1-23. (Compare carefully Mark iv, 1-20; Luke viii, 4-15.)

Reading Lesson: Matt. xiii, 1-23.

Golden Text: Matt. xiii, 23.

LESSON HYMN.

To seek thee all our hearts dispose,
To each thy blessings suit,

And let the seed thy servant sows,
Produce abundant fruit.

THE OUTLINE.

1. *Introductory*.—Where, when, and under what circumstances were these parables delivered? (Compare Matt. xiii, 1, 2; Mark iv, 1; Luke viii, 4.) How many parables did Jesus deliver at this time? How many, and which, were delivered to the multitude? To the disciples? (See Matt. xiii, 36.) What is a parable?¹

2. *Our Lord’s Use of Parables*.—Does the question Matt. xiii, 10 indicate that this was a new method of teaching? How did Jesus answer the question of his disciples? (Compare Matt. xiii, 11-13; Mark iv, 11, 12; and Luke viii, 10, and point out and explain the differences.) Does not a parable explain truth to those who desire to know it? Conceal it from those who are unwilling and unprepared to receive it?²

3. *The Parable*. Matt. xiii, 3-8; Mark iv, 3-8; Luke viii, 5-8.—State clearly the natural features of the parable, noting the differences. Let the class show what it knows of sowing wheat, preparation of the ground, and the various kinds of soil here mentioned.

4. *Our Lord’s Exposition*. Matt. xiii, 10, 18-23; Mark iv, 14-20; Luke viii, 11-15.—Did the disciples ask an exposition? What is the seed? The sower? The field? The four different sorts of ground? What agency is ascribed to the devil³ in the case of the way-side hearers? What is meant by “hath no root in himself?”⁴ Dureth for awhile? By and by offended? How is the word choked?⁵ (Here compare Luke xxi, 34, 35 and 1 Tim. vi, 9-11.) In what sense is the ground already “good” in the fourth class?⁶ How can this be in an unregenerate heart? Phil. ii, 13.⁷

5. *Prophecy Fulfilled*. Matt. xiii, 14-17.—(Compare Isa. vi, 9, 10, and read Ezek. xii, 2.) The obduracy of Isaiah’s contemporaries reproduced by the Jews of our Lord’s time. And by many of our time. (See also John xii, 40; Acts xxviii, 26; Rom. xi, 8. In the Hebrew idiom one was said to do what he predicts or permits. (See Ezek. xliii, 3; Jer. i, 10, etc.)

¹ The word parable is derived from *para*, near, and *ballo*, to throw, and conveys the idea of placing two things near together. PARKHURST'S definition is: "A comparison, similitude, or simile, in which one thing is compared with another, and particularly spiritual things with natural, by which means such spiritual things are better understood, and make the deeper impression on the honest and attentive nearer, at the same time that they are concealed from the gross, carnal, and inattentive."

² The general purpose of the parable was to explain the mysteries of the kingdom; but incidentally it was designed to conceal from those who were unprepared to receive truth. In illustrating our Lord's statement of his design in using parables, STIER quotes a pretty saying from VON GERLACH: "A parable is like the pillar of cloud and fire, which turned the dark side to the Egyptians, the bright side to the people of the covenant. It is like a shell which keeps the precious kernel as well *for* the diligent as *from* the indolent."

³ Either inwardly, filling the mind with thoughts of other things; or by his agent. Such are all they that introduce other subjects, when men should be considering what they have heard.—WESLEY.

⁴ There is many a soul with a surface soft and yielding, but a nature truly hard at bottom. In such the shallow emotions are quickly stirred, but their deeper nature remains untouched.—WHEATON. The heat of the sun brings the well-rooted plant to maturity; it destroys that which has "no root in itself." Persecutions establish those who are "rooted and grounded;" they "offend"—destroy—the shallow-rooted.

⁵ The image of our evil growth, strangling a nobler, is permanently embodied in our language in the name *cockle*, given to a weed well known in our fields, derived from the Anglo-Saxon *ceocan*, to choke.—TRENCH.

⁶ The four classes represented in this parable may change their places, as they use or neglect the means of grace that God has appointed. As to the measures of increase, they give the idea simply of an abundant harvest. HERODOTUS mentions wheat in the region about Babylon that produced two hundred fold.

⁷ By the operation of the *preventing* (that which *goes before*, preparing the way) *grace* of God, who "of his good pleasure" "worketh in us both to will and to do."

LESSON XLVII.

THE PARABLE OF THE TARES. Matt. xiii, 24-30; 36-43.

Reading Lesson: Matt. xiii, 18-43.

Golden Text: Matt. xiii, 43.

LESSON HYMN.

Thou canst not toil in vain:
Cold, heat, and moist, and dry,
Shall foster and mature the grain
For garner in the sky:

Thence, when the final end,
The day of God is come,
The angel reapers shall descend,
And heaven sing, "Harvest home!"

THE OUTLINE.

1. *The Parable.*¹ Verses 24-30.—Was this parable delivered at the same time as the group of parables in this chapter? When and where did Jesus explain it? Verse 36. Repeat the parable. What are tares?²

2. *The Exposition.* Verses 36-43.—Who is represented by the householder? What is the field? the good seed? the tares? Who sowed them? What does this teach as to the presence of moral evil in the world?³ Did the householder—"the Son of man"—sow any but good seed? Verses 27 and 39. (Compare also with Gen. iii, 1; John viii, 44; 1 John iii, 8; Acts xiii, 10, etc.) Why should not the servants (verses 28, 29) root out the tares? What does this prohibition mean as applied to the Church?⁴ Are not obdurate offenders to be expelled from the visible Church? (See Matt. xviii, 15-17; 1 Cor. v, etc.) The tares symbolize, not out-breaking sinners, but hypocrites, and those who "have the form without the power of godliness:" can these be gotten out of the Church without "rooting up the wheat also?" Will it not require

the infallible judgment of God to decide upon them? See also Matt. vii, 21-27. Does this parable countenance the notion of fanatics, who think there can be no Church if improper persons get in it? Or of latitudinarians, who, would let "the world" in? When shall the harvest be? How are angels reapers? How does verse 30, being compared with verses 39 and 40, illustrate the methods and results of the judgment? Who is represented as governor and judge of the world? (Compare Matt. xi, 27; xxviii, 18; John v, 22; xiii, 3; Acts ii, 36; xvii, 31; Rom. xiv, 10; 1 Cor. xv, 24, etc.) What is meant by verse 43? (See Dan. xii, 3, etc.)

¹ As the former parable describes the planting of the dispensation, so this describes its struggle with evil till the judgment-day. It is not so much a parable of the Church, as of the world and the Church under the Messiah; for the field is the world.—WHEATON.

² The tare abounds all over the East, and is a great nuisance to the farmer. It resembles the American *cheat*. . . . Very commonly the roots of the two are so intertwined that it is impossible to separate them without plucking up both.—DR. THOMSON.

³ *The enemy that sowed them is the devil*—Thus does the Holy Scripture reply to this question—not otherwise, not less, not more. This removes the origin of evil in the human world as completely from God as from man, inasmuch as it names the evil one; but further than this it answers nothing, and we, too, ought to rest satisfied with this. . . . And the first origin of evil is not to be ascribed to man. All that is evil in man has its root in a deeper, altogether spiritual, kingdom of evil—of evil which is completely so, originally and finally, and is only its sowing and issue. No; the householder, in his answer, adheres to what is right, *An enemy hath done this*.—STIER.

⁴ The parable does not countenance the notion that sinners are to be received promiscuously into the visible Church. WATSON says, "Our Lord is to be understood as prohibiting all civil coercion, and every species of persecution on religious grounds; all infliction of punishment upon men by his *servants*, which should be a *rooting up* of the tares, and thus doing the work of the harvest before the time of the harvest, a work reserved to Christ alone. The parable must be understood as not referring at all to questions of *Church discipline*."

LESSON XLVIII.

THE GRAIN OF MUSTARD SEED. Matt. xiii, 31, 32; (compare Mark iv, 30-34, and Luke xiii, 18, 19.)—THE LEAVEN HID IN THE MEAL. Matt. xiii, 33-36; (compare Luke xiii, 20, 21.)—THE SEED GROWING SECRETLY. Mark iv, 26-29.

Reading Lesson: Mark iv, 21-41.

Golden Text: Rev. xi, 15.

LESSON HYMN.

Thy loving, powerful Spirit shed,
And speak our sins forgiven,

Or haste throughout the lump to spread
The sanctifying leaven.

THE OUTLINE.

1. *The Grain of Mustard Seed*. Verses 31, 32.—The relation of the three parables here grouped together and the two preceding.¹ (Compare the three versions.) Mustard seed, a type of any thing exceedingly small.² Luke xvii, 6. The comparison is not simply to contrast small beginnings with great results, but to show the *power of life* that is in the gospel seed. The comparison is not with a grain of sand, that has

no life, but with *a seed*. "Trees" employed in prophecy to denote the growth of kingdoms. Ezek. xxxi; Dan. iv, 10-12. Particularly Ezek. xvii, 22-24. Has not this parable *individual* as well as *general* applications?

2. *The Leaven Hid in Three Measures of Meal*. Verses 33-36.—(Compare the two versions.) Three measures, about one peck and a half.³ What is leaven? How does it work? How is it like the meal? How unlike it? How, then, may this figure illustrate the relations of the Gospel to human hearts? Does the leaven change the whole mass of meal? How does this illustrate the nature and extent of the work of grace? In individuals? In humanity?⁴

3. *The Seed Growing Secretly*. Mark iv, 26-29.—Peculiar to Mark. How may it be considered as a sequel to the parables of the sower and of the tares? How does it teach patience in our work? Faith in the seed we sow and in the Lord of the harvest? How does St. James employ this figure? James v, 7.⁵

¹ In the parable of the sower the disciples saw that three parts perished; in the parable of the tares they saw other hinderances to Gospel work; the three parables of this lesson encouraged them. Christ's kingdom, in spite of difficulties, discouragements, and losses, will flourish and at last prevail.

² The naturalists say that this is not the mustard of Western Europe or North America, but the species technically known as *salvidora Persica*, now known in Syria as *khaddel*. It grows abundantly on the banks of the Jordan and round about the lake of Galilee. A Spanish traveler says: "The mustard-tree thrives so rapidly in Chili that it is as big as one's arm, and so high and thick that it looks like a tree. I have traveled many leagues through mustard-groves which were taller than horse or man; and the birds build their nests there, as the Gospel mentions."

³ We are not to seek any mystical meaning in the "three measures," this seeming to be merely the ordinary quantity of flour kneaded for baking. As Gen. xviii, 6, etc.

⁴ In this parable the woman is the symbol of the divine agency, [the sower was a man, because sowing wheat is a man's business, bread-making a woman's,] the meal is the human heart, the leaven is the Gospel.—WHEATON. As the dough is internally related to the leaven, so is the man internally related to the kingdom of God.—BRAUNE. *Till the whole be leavened*—Thus will the Gospel leaven the world, and grace the Christian.—WESLEY.

⁵ Obviously Christ intended by this parable to impress upon the disciples that *their* duty was to preach the word, not to make it fruitful. The preachers of truth are instruments of a power whose effects they cannot measure.—NEANDER. The earth brings forth no corn, as the soul no holiness, without both the care and toil of man, and the benign influence of Heaven.—WESLEY.

LESSON XLIX.

THE HID TREASURE—THE GOODLY PEARL—THE NET GATHERING OF EVERY KIND.¹ Matt. xiii, 44-52.

Reading Lesson: Matt. xiii, 31-58.

Golden Text: Prov. xxiii, 23.

LESSON HYMN.

Vain, delusive world, adieu,
With all of creature good!
Only Jesus I pursue,
Who bought me with his blood!

All thy pleasures I forego,
I trample on thy wealth and pride:
Only Jesus will I know,
And Jesus crucified.

THE OUTLINE.

1. *The Treasure Hid in the Field*. Verse 44.—What does the "kingdom of heaven" signify here? What does the treasure represent? In what sense is the Gospel, or its blessings, hid treasure? The hiding does not

mean that a Christian will keep his religion to himself. Does it mean more than the deep concern which one feels who is truly "awakened" to his spiritual poverty, and to the priceless value of salvation? What is meant by his selling all that he had? (Compare Matt. xvi, 24-26; Phil. iii, 7-9, and parallels.) What is meant by buying the field? Of course, not procuring salvation by our own works: what then? (Compare Prov. xxiii, 23; Isa. lv, 1; Rev. iii, 17, 18, etc.)²

2. *The Pearl of Great Price.* Verses 45, 46.—What does the pearl represent? The merchantman? How must we seek this pearl? (See Prov. ii, 2-5; viii, 17-19; Matt. x, 37-39, etc.)³

3. *The Net Gathering of Every Kind.* Verses 47-50.—The drag-net, drawn along the bottom and taking in all sorts? What is represented by the net? the fishermen? the sea? good and bad fish? When and how shall the separation be made? Verses 49, 50.⁴

4. *The Instructed Scribe.* Verses 51, 52.⁵

¹ These three parables were delivered to the disciples alone after the dismissal of the multitude. Verse 36.

² On the exact morality of this case [concealing from the owner the discovery] his parable determines nothing; its object being simply to show that when men are brought to set a proper value upon the great treasure of salvation, they will make all the sacrifices which Christ requires of them, though it be to "leave all, and follow him," in order to attain it.—WATSON.

³ O what a gracious word about *buying* when yet the price consists only in our entire poverty, debt, and misery! But what righteousness and truth is this, that the pearl is yet so dear, and assuredly in no other way to be obtained! What in earthly things were a foolish whim, is here the highest wisdom.—STIER.

⁴ The leading idea of this parable is the ultimate separation of the holy and unholy in the Church, with a view to the selection of the former for the Master's use.—ALFORD.

⁵ The Christian worker who understands doctrine and has a true experience of religion, will bring forth for the edification of his hearers "things new and old." Those who seek after mere *novelties* seldom have either doctrine or experience.

LESSON L.

IS NOT THIS THE CARPENTER'S SON? Matt. xiii, 53-58;
Mark vi, 1-6.

Reading Lesson: Mark vi, 1-29.

Golden Text: Gal. vi, 14.

LESSON HYMN.

Hail! thou once despised Jesus,
Hail, thou Galilean King!
Thou didst suffer to release us;
Thou didst free salvation bring.

Worship, honor, power, and blessing,
Thou art worthy to receive;
Loudest praises, without ceasing,
Meet it is for us to give.

THE OUTLINE.

1. *Nazareth Revisited.*—Matt. xiii, 53, 54, Mark vi, 1, Luke iv, 16-30, recite his first visit after his baptism.¹ Capernaum, Matt. ix, 1, is called "his own city," but he now leaves the neighborhood of Capernaum. His "own country" is Nazareth and that part of Galilee.

2. *They were Offended in Him.* Matt. xiii, 54-57; Mark vi, 2, 3.—What reason besides that in Mark vi, 3 have we for supposing that Jesus actually worked at the carpenter's bench? What is meant by the terms "his brethren" and "his sisters?"² His old neighbors seemed to be jealous of his reputation, as well as amazed at his wisdom and power. Jesus was not taught in the schools. (Compare John vii, 15.)

3. Faith and Miracles. Matt. xiii, 57, 58; Mark vi, 4-6.—One says “did not,” the other “could not,”⁴ “Not many;” “a few sick folk” healed. These, no doubt, had faith. Christ’s measure of blessing is, “According to your faith be it unto you.” “He marveled because of their unbelief.” And *our* unbelief, considering all that our Saviour has done for us, is marvelous.

4. The Outer Conditions of his Early Life.—Brought up in Galilee—in Nazareth—a carpenter’s son, a carpenter himself, poor, obscure, without the advantages of the schools, (John vii, 15,) if Jesus was only a man, how shall we account for such teachings and such a life—to say nothing of his miracles—from such a man? Considering the outer conditions of the life of Jesus, do not “the unmiraculous facts of his human life furnish and sustain the proofs of his divinity?”

¹ STIER, replying to some who make the visit described in our lesson to-day identical with that described in Luke iv, says: “The denial of his return once more strikes out of his life a trait as beautiful as it is significant. It can scarcely be thought that he had at once *altogether* given up his unhappy Nazareth for its first sin, though that sin was certainly a grievous one.”

² Joseph, who was probably dead by this time, had been well known as the village carpenter; and as the Jewish canons required every body to learn some trade, it is quite reasonable to suppose that Jesus followed that of Joseph. ALFORD says: “The expression (Mark vi, 3) does not seem to be used at random, but to signify that Jesus actually worked at the trade of his reputed father.” And BURKITT: “This we may be sure of, that our Lord lived not thirty years before his manifestation idly and unprofitably.”

³ They may have been his “cousins,” the Jews extending the word *brother* to other degrees of kinship. Thus: Gen. xiii, 8; xxix, 2; Lev. x, 4. But they may have been his half-brothers and sisters without trenching on the doctrine of his miraculous conception. There is no reason, outside of Romish conceits and superstitions, for believing that Mary was at once a wife and a nun. The expression “his brethren” occurs repeatedly in the New Testament. (Compare Matt xii, 46; xiii, 55; Mark iii, 31; vi, 3; John ii, 12; vii, 3-5, 10; Acts i, 14.)

⁴ “Could not” consistently with his wisdom and goodness. It being inconsistent with his wisdom to work them there, where it could not promote his great end; and with his goodness, seeing he well knew his countrymen would reject whatever evidence could be given them. And therefore to have given them more evidence would only have increased their damnation.—WESLEY. By unbelief and contempt of Christ, men stop the current of his favors to them, and put a bar in their own door.—HENRY.

LESSON LI.

HEROD’S OPINION OF JESUS—THE MURDER OF JOHN THE BAPTIST. Matt. xiv, 1-14; Mark vi, 14-29;
Luke ix, 7-9.

Reading Lesson: Matt. xiv, 1-21.

Golden Text: Matt. x, 39.

LESSON HYMN.

Sure I must fight if I would reign;
Increase my courage, Lord;
I’ll bear the toil, endure the pain,
Supported by thy word.

Thy saints, in all this glorious war,
Shall conquer, though they die;
They see the triumph from afar,
By faith they bring it nigh.

THE OUTLINE.

1. Herod’s Opinion of Jesus.—(Compare Matt. xiv, 1-2; Mark vi, 14-16; Luke ix, 7-9.) What did the people think? Did John work any miracles? John x, 4. Why did Herod now attribute miracles to John?

What is suggested by Mark vi, 20, and Luke ix, 7-9, as to Herod's state of mind? What did Herod desire? What Herod was this? (See Appendix.)

2. *John's Offense*.—Compare Matt. xiv, 4, 5; Mark vi, 17-20; Luke iii, 19. Who was Herodias? (See Appendix.) Why was this marriage unlawful?¹ What lesson does John's lofty courage teach us? How do you explain Matt. xiv, 5, and Mark vi, 20?

3. *The Murder*.—(Compare Matt. xiv, 6-12; Mark vi, 21-29.) This "daughter of Herodias" was Salome, whose father was Philip. When and where and how did Salome dance?² Herod's oath; the consultation with Herodias; the savage request; Herod's perplexity; the murder; the ghastly present. What of his regard for such an oath, shown in such a way?³ The burial of John, and the withdrawal of Jesus from that region. Matt. xiv, 12, 13.

¹ For three reasons: (1.) Her former husband, Philip, (not the tetrarch, but another son of Herod the Great, disinherited by his father,) half brother to this Herod, (Antipas,) was still living. (2.) The former wife of Antipas, the daughter of Aretas, king of Arabia, was still living; in revenge of whose dishonor Aretas made war on Antipas, and, defeating, would have crushed him but for the emperor's interference. (3.) It was unlawful by Lev. xviii, 6, and by the law which forbade nephews to marry aunts, and uncles to marry nieces; for Herodias, besides being his sister-in-law, was also his niece, her father being Aristobulus, half-brother to Antipas. It was a most shameless, adulterous, and incestuous marriage.

² "Danced before Herod" is literally *in the midst*, the spectators grouped around her. To do this was to forget the decorum and decency of a Jewish maid, as the dancing itself, at Herod's feast, was putting dishonor upon her own father, Philip. But Salome was a true daughter of her debauched and blood-thirsty mother.

³ Wretched Herod—hounded on by the rancor of Herodias and his pride in keeping his oath, and yet afraid of the people, who honored John, and withal suffering some qualms of conscience! Commenting on his flimsy casuistry about his foolish oath, which he should neither have made nor kept, one writer says: "So he murdered an innocent man from mere tenderness of conscience." WHEEDON says: "A point of honor rises here! He must not flinch, but must keep his pledge before his honorable fellows. A duelist or a gambler is the very model of such a faith."

LESSON LII.

REVIEW LESSON.

Reading Lesson: Matt. xiii, 1-23.

Golden Text: Matt. xii, 50.

[Read carefully, during the week, the text of the different lessons, and be prepared for such questions as the teacher, or superintendent, or pastor, may ask.]

LESSON HYMN.

Lord, in the strength of grace,
With a glad heart and free,
Myself, my residue of days,
I consecrate to thee.

Thy ransom'd servant, I
Restore to thee thy own;
And, from this moment, live or die,
To serve my God alone.

THE OUTLINE.

XL. *Jesus Accused of Casting out Devils by Beelzebub. His Answer.* Matt. xii, 22-37; Mark iii, 20-30; Luke xi, 14-23.—The miracle; the man "blind and dumb." Accusation of the scribes and Pharisees. Our Lord's answer, showing the absurdity, falseness, and wickedness of their charge.

XL I. *The Pharisees Seek a Sign. Our Lord's Mother and Brethren.* Matt. xii, 38-50; Mark iii, 31-35; Luke viii, 19-21; xi, 16, 24-36.—The unbelieving Pharisees seeking a sign from heaven. Jesus condemns their unbelieving spirit. The unclean spirit seeking rest. Spiritual kinship.

XL II. *Jesus Dines with a Pharisee, and Publicly Blesses a "Woman that was a Sinner."* Luke vii, 36-50.—The woman at Jesus' feet. The Pharisee's thoughts. Jesus reads his heart, and rebukes his hardness by the parable of the two debtors. The woman dismissed with a blessing.

XL III. *Jesus Dines with a Pharisee and Rebukes Hypocrisy.*—Luke xi, 37-54.—The Pharisee's wonder. Their hypocrisy and self-consequence exposed and rebuked. The unbelieving lawyers rebuked for teaching and not doing.

XL IV. *Warnings Against the Hypocrisy of the Pharisees and the Covetousness of the Worldling.* Luke xii, 1-34.—The "leaven of the Pharisees, which is hypocrisy." Courage in confessing Christ. An untimely request. Parable of the rich fool. Exhortation to trust God's care.

XL V. *Exhortation to Watchfulness.* Luke xii, 35-59.—Be ye therefore ready also. The two stewards. Divisions occasioned, not caused, by the Gospel. The blindness of that generation.

XL VI. *The Parable of the Sower.* Matt. xiii, 1-23; Mark iv, 1-20; Luke viii, 4-15.—The parable. Our Lord's interpretation.

XL VII. *The Parable of the Tares.* Matt. xiii, 24-30, 36-43.—The parable. Our Lord's interpretation.

XL VIII. *The Grain of Mustard Seed.* Matt. xiii, 31, 32; Mark iv, 30-34; Luke xiii, 18, 19.—*The Leaven Hid in the Meal.* Matt. xiii, 33-36; Luke xiii, 20, 21.—*The seed growing secretly.* Mark iv, 26-29.

XL IX. *The Hid Treasure. The Goodly Pearl. The Net Gathering of Every Kind.* Matt. xiii, 44-52.

L. *Is not this the Carpenter's Son?* Matt. xiii, 53-58; Mark vi, 1-6.—Nazareth revisited. The Nazarenes wonder at the wisdom of Jesus. Talk of his obscure parentage and circumstances in life. They reject him the second time. Few miracles wrought there because of their unbelief.

LI. *Herod's Opinion of Jesus. The Murder of John the Baptist.* Matt. xiv, 1-14; Mark vi, 14-29; Luke ix, 7-9.—Herod's opinion. Thought he was John the Baptist risen from the dead. Herodias—her hatred of John. The king's birthday. Salome's dancing. The rash promise. The great preacher murdered. His head in a charger.

APPENDIX.

I. NAMES OF PERSONS.

- AA'RON, the brother of Moses and Miriam, and son of Amram and Joehbed. Num. xxvi, 59. He was three years older than Moses and several years younger than Miriam. Exod. ii, 4; vii, 7. First mentioned Exod. iv, 14. He was of the tribe of Levi and the first high-priest. Exod. xxix, etc. He died on Mount Hor, aged one hundred and three. Num. xxxiii, 39. Elizabeth was of the house of Aaron. Luke i, 5.
- A'BEL, (*breath, vapor, transitoriness*,) second son of Adam, murdered by his brother. Gen. iv, 1-8. Our Lord speaks of him as the first martyr. Luke xi, 51; Matt. xxiii, 35. Paul celebrates his faith. Heb. xi, 4.
- A-BI'A-THAR, a high-priest of the line of Ithamar, through Eli. Compare 1 Sam. xiv, 3; xxii; xxiii, 6, 9; xxx, 7; 1 Kings ii, 26, 27; 1 Chron. xxiv, 3.
- A-BI'A, the same as Abijah, a descendant of Eleazar, the chief of the eighth course of priests. 1 Chron. xxiv, 1, 5, 10, 19, etc.
- A'BRA-HAM, (*the father of a multitude*,) the son of Terah, of Ur of the Chaldees, the progenitor of the Hebrew nation. See Gen. xi, 27-xxv, 10.
- AL-PHE'US, the father of the apostle James the Less. Matt. x, 3; Mark iii, 18; Luke vi, 15; Acts i, 13. Believed to be identical with Cleophas, the husband of that Mary who stood by the cross with the mother of Jesus and others. John xix, 25. Another Alpheus, the father of Matthew. Mark ii, 14.
- AN'DREW, (Greek, *Andreas, manly*,) one of the first called of the apostles, (John i, 40, Matt. iv, 18,) brother of Peter. He was of Bethsaida, and had been a disciple of John the Baptist. Compare John i, 41; Matt. x, 2, etc.; also John vi, 8; xii, 22. These scattered notices contain all that the Scriptures relate of him.
- AN'NA, an aged and saintly widow, a prophetess, of the tribe of Asher. Luke ii, 36.
- AN'NAS, a high-priest appointed by Quirinus, Roman governor of Syria, (then including Judea,) A.D. 7. He was displaced by Valerius Gratus, A.D. 14. He lived to old age, having had five sons who were high-priests. Mentioned Luke iii, 2; John xviii, 13; Acts iv, 6. See Caiaphas.
- AR-CHE-LA'US, (*leading the people, the chief*,) son of Herod the Great by Malthace, a Samaritan woman, and with his brother, Herod Antipas, brought up in Rome. Herod left "the kingdom" to Archelaus by will, but Augustus Cesar allowed him only the title of ethnarch, promising him the kingly dignity if he reigned well. He is mentioned Matt. ii, 22, and seems to have been like his father. He was banished to Vienne, Gaul, A.D. 6, where he is said to have died.
- BAR-THOL'O-MEW, one of the twelve apostles. Matt. x, 3; Mark iii, 18; Luke vi, 14; Acts i, 13. He was probably the same as Nathanael.
- BE-EL'ZE-BUB, (or *Beelzebub*,) the title of a heathen deity, to whom the Jews ascribed the sovereignty of evil spirits. Matt. x, 25; xii, 24, 27; Mark iii, 22; Luke xi, 15. "The notices of Beelzebub are exclusively connected with the subject of *demoniacs*, a circumstance which may account for the subsequent disappearance of the name."
- CAI'A-PHAS—*Kay'ya-fas*—high-priest under Tiberius during our Lord's

- public ministry and at the time of his crucifixion. Luke iii, 2; Matt. xxvi, 3, 57; John xi, 49; xviii, 13, 14, 24, 28; Acts iv, 6. He was appointed by the procurator, Valerius Gratus, held his office during the rule of Pilate, and was deposed by Vitellius A.D. 36. He was son-in-law to Annas. The latter, though out of office, retained the title, and was evidently a man of influence.
- CE'SAR, AV-GUS'TUS, the name conferred on Octavianus, nephew of Julius Cesar. He was emperor of Rome at and before the birth of Christ, and died A.D. 14, aged seventy-six.
- CE'SAR, TI-BE'RI-US, the step-son and successor of Augustus, who reigned from A.D. 14-37, and died aged seventy-eight, being killed by suffocation with bolsters. He was cruel and despotic. Mentioned Luke iii, 1.
- CHU'ZA, (properly, *Chuzas*,) the house steward of Herod Antipas, whose wife, Joanna, was healed by Jesus. Luke viii, 2, 3.
- CLE'O-PHAS—*Alpheus*, which see. The *Cleopas* mentioned by Luke, xxiv, 18, is believed by some to be the same, but this is unlikely.
- CY-RE'NI-US, the English rendering of the Greek *Kurenios*, which is the Greek form of the Roman Quirinus. He was consul B.C. 12, and made governor of Syria A.D. 6. But it is shown by Zumpt, of Berlin, in a long and very satisfactory argument, that he was twice governor of Syria; the first agreeing with Luke's statement, chap. ii, 2.
- DA'VID, (*Beloved*,) the son of Jesse, the best known and the greatest of the kings of Israel. As to his history read 1 Sam. xvi-1 Kings ii, and parallels in Chronicles. He had the high honor of being both a representative and ancestor of our Lord Jesus Christ. Ezek. xxxiv, 23, 24, etc. Jesus is often spoken of as "the son of *David*."
- E-LI'JAH, in the New Testament, E-LI'AS, (*My God is Jehovah*,) one of the greatest of the prophets. He was a "Tishbite of the inhabitants of Gilead." As to his history read 1 Kings xvii, xix-2 Kings ii. As to New Testament allusions, compare Luke i, 17; iv, 26; ix, 30; Mark vi, 15; ix, 4; Matt. xvi, 14; xvii, 1, 11; John i, 21; James v, 17.
- E-LI'SHA, in the New Testament Eliseus, (*God his salvation*,) son of Shaphat, attendant and successor of Elijah. Read 1 Kings xix, 16; 2 Kings xiii, 21. He is mentioned Luke iv, 27.
- GA'BRI-EL, (*man of God*.) The word, which is not in itself distinctive, but merely a description of the angelic office, is used as a proper name or title in Dan. viii, 16; ix, 21; and in Luke i, 19, 26. In the ordinary Jewish and Christian traditions Gabriel is spoken of as one of the archangels. In Scripture he is set forth only as the representative of the angelic nature in its manifestation of comfort and sympathy for man.—SMITH'S *Comprehensive Dictionary*, (edited by Barnum.)
- HER'OD. 1. *Herod the Great*, son of Antipater and Cypros, an Arabian. The Herods were of Idumean descent, but they were Jews in faith. Herod, called "the Great," was made king of Judea by the Roman senate, and reigned nearly forty years, with great rigor and cruelty. He repaired Jerusalem and beautified it; he built the magnificent temple that was in existence in the time of Christ. (John ii, 20.) Matt. ii, 16-18 shows his true character. He died in great agony soon after the slaughter of the Bethlehem babes. 2. *Herod Antipas*, son of Herod the Great by Malthea, a Samaritan. He was made tetrarch of Galilee. New Testament mention of him: Luke iii, 1, 19; ix, 7; Matt. xiv, 1-10; Mark vi, 14-20; Luke xxiii, 7-12; Acts xiii, 1. 3. *Herod Philip I.*, son of Herod the Great and Mariamne, and must be distinguished from the Philip mentioned next. This Philip married Herodias, sister of Agrippa I., by whom he had a daughter, Salome. Herodias left him and made an infamous marriage with his half-brother, Herod Antipas. He was excluded from all share in his father's possessions. 4. *Herod Philip II.*, son of Herod the Great and Cleopatra.

- He had the title of tetrarch, ruling Batanea, Traehonitis, Auranitis, (Gaulonitis,) and some parts about Jamnia. He built Cesarea Philippi. (Matt. xvi, 13; Mark viii, 27.) He married Salome, daughter of Herod Philip I. and Herodias. 5. *Herod Agrippa I.*, son of Aristobulus and Berenice and grandson of Herod the Great. The Roman emperor gave him the tetrarchies of Philip and Lysanias, and on the banishment of Antipas his dominions were added to those of Agrippa. He is mentioned Acts xii, 1, etc. 6. *Herod Agrippa II.*, son of Herod Agrippa I. and Cypros, grand-niece of Herod the Great. He was, after his father's death, tetrarch of the regions ruled formerly by Philip and Lysanias. He is mentioned Acts xxv, xxvi.
- HE-RO'DI-AS, daughter of Aristobulus, granddaughter of Herod the Great, sister of Agrippa I. See above, *Herod Philip*.
- I-SAI'AH, in the New Testament, Esaias, (*salvation of Jehovah*,) the prophet, the son of Amos. Little is known of his family or history. His prophecies are often quoted or referred to in the New Testament, thus: Matt. iii, 3; Luke iv, 17; Acts viii, 28; Rom. x, 16, 20, etc.
- JA'COB, (*supplanter*,) son of Isaac and Rebekah. His history is related in the latter half of Genesis.
- JA-I'RUS, a Jew, ruler of a synagogue in some town on the Sea of Galilee. Jesus raised his daughter to life. Matt. ix, 18; Mark v, 22; Luke viii, 41, etc.
- JAMES, *the son of Alphaeus*, one of the twelve apostles, called the Lord's brother, probably a cousin, the Jews calling cousins brothers very generally. Mark vi, 3; Gal. i, 19. He is called James "the Less," Mark xv, 40, why is unknown. He was one of the apostles of the circumcision, (Gal. ii, 9,) and was of great reputation among the apostles. Acts xv, 13. The Epistle of James is generally credited to him.
- JAMES, *the son of Zebedee*, one of the twelve apostles. Matt. x, 2; Mark iii, 17; Luke vi, 13; Acts i, 13. He and his brother John were called "sons of thunder." Their burning and impetuous spirit twice exhibited itself in an unchastened form. Luke ix, 54; Mark x, 37. He, with Peter and John, was honored by our Lord with special confidence—at the raising of Jairus's daughter, at the transfiguration, and in Gethsemane. He suffered martyrdom under Herod Agrippa I. Acts xii, 1.
- JOHN, one of the twelve apostles. (See references above.) He was one of the sons of Zebedee, a Galilean, and a fisherman, with his brother James, before his call to follow Christ. He wrote the fourth gospel, the three epistles that bear his name, and the apocalypse. He is pre-eminently honored in being described as "that disciple whom Jesus loved." He is believed to have been a long time settled in Ephesus in Asia Minor. Tradition says he was thrown into a vat of boiling oil without injury. He was banished to Patmos, a rocky island in the Mediterranean. On the accession of Nerva it is said that he returned to Ephesus. He is believed to have lived to be nearly one hundred years old, and to have been the only one of the twelve that died a natural death.
- JO'NAH, in New Testament, *Jonas*, (*a dove*,) a prophet who flourished about 800 B.C. See his prophecy. Mentioned in the New Testament: Matt. xii, 39-41; xvi, 4; Luke xi, 29.
- JO'SEPH, a son of Heli, of the lineage of David, a just man, the husband of Mary, and the reputed father of Jesus. Matt. i, 20; ii, 13, 19; Luke i, 27. He is believed to have died some time before our Lord's crucifixion.
- JO'SES, one of the Lord's kinsmen. Matt. xiii, 55; Mark vi, 3, etc.
- JU'DAS IS-CAR'I-OT, one of the twelve, sometimes called the "son of Simon," (John vi, 71; xiii, 2, 26,) but commonly Iscariot. (Matt. x, 4;

Mark iii, 19; Luke vi, 16, etc.) "*Iscariotes*," says Summers, "is probably the Greek form of the Hebrew *ish-Kerioth*, a man of Kerioth, a town in the south of Judah, (Josh. xv, 25,) where Judas was probably born." Each one of the evangelists relates his treason in selling Jesus. (See also Acts i, 16-25.)

JU'DAS, also called *Lebbeus-Thaddeus*, one of the twelve apostles. (See references above.) In Luke vi, 16, and Acts i, 13, he is called "Judas the brother of James." He is alluded to in John xiv, 22. He is believed to be the author of the epistle ascribed to Jude, where the writer speaks of himself as "Jude, [Judas,] the servant of Jesus Christ, and brother of James." Nothing is certainly known of his later history.

LY-SA'NI-AS, tetrarch of Abilene, (Luke iii, 1,) probably the son or grandson of the Lysanias killed by Marc Antony.

MAR'THA, a woman of Bethany, sister of Mary and Lazarus. Mentioned Luke x; John xi, xii. She seems to have been the elder sister, and manager of the household.

MA'RY, *the mother of Jesus*. The Greek form is *Maria*, the Hebrew *Miriam*. Legends abound concerning the mother of Jesus; the facts of history are few. We know nothing of her childhood. She was of the tribe of Judah and lineage of David, (Psa. cxxxii, 11; Luke i, 32; Rom. i, 3.) She had a sister also named Mary, with, probably, some second name, the wife of Cleopas, (John xix, 25.) She was related to Elisabeth, (Luke i, 36.) Luke i, 26-38, records the annunciation; i, 46-55, Mary's hymn of praise. She is mentioned Matt. i, ii, Luke ii, in connection with the birth and childhood of Jesus. Four times is the veil removed from her from the time of our Lord's entrance upon his ministry: John ii; Matt. xii, 46, and parallels; at the crucifixion; Acts i, 14. After Acts i, 14 there is not a word. The Romish superstitions rest on pure inventions.

MARY, *the wife of Cleopas*. Sister of Mary the mother of Jesus. (See above.) She seems to be the "Mary the mother of James and Joses," (Matt. xxvii, 56;) and "the mother of James the Less and of Joses and Salome," (Mark xv, 40.) Of Joses and the daughters we know nothing. This Mary was at the tomb, (Matt. xxvii, 61, Mark xv, 47;) and again with sweet spices, Easter morning, (Matt. xxviii, 1; Mark xvi, 1; Luke xxiii, 56.) She was one of the witnesses who declared the resurrection of Jesus, (Luke xxiv, 23.) Cleopas and Joseph were both, probably, dead.

MA'RY MAG-DA-LE'NE. Her second name is, probably, derived from Magdala. She is first mentioned Luke viii, 1-3, in honorable company, as, "which ministered unto him [Jesus] of their substance." She had been delivered of "seven devils," indicating demoniacal possession of more than ordinary malignity. But there is *not a particle of evidence, or even intimation, that she was ever unchaste*. Jesus had no truer, more loving friend and disciple than this Mary. Compare Matt. xxvii, 61; Mark xv, 47; Luke xxiii, 55; Mark xvi, 1; Matt. xxviii, 1; John xx, 1, etc.

MA'RY, *the mother of Mark*. (See Acts xii, 12; Col. iv, 10.)

MA'RY, *sister of Lazarus*. (See above, *Martha*. Also Luke x, 40; John xi; xii, 3.)

MAT'THEW, [*Math'thu*,] one of the twelve apostles. Matt. x, 3; Mark iii, 18; Luke vi, 15; Acts i, 13. He was also called Levi, (Luke v, 27-29,) and was the son of a certain Alpheus, (Mark ii, 14.) He was a "publican," that is, a tax-collector for the Romans. "The publicans, properly so called, were persons who farmed the Roman taxes, and were usually, in later times, Roman knights, and persons of wealth and credit. They employed under them inferior officers, natives of

the province where the taxes were collected, called properly *portitores*, 'receivers of customs,' to which class Matthew, no doubt, belonged." — *Comprehensive Dictionary*. Matthew "gave a feast" to Jesus, (Matt. ix, 9, 10; Mark ii, 14, 15; Luke v, 29.) Nothing is known beyond these brief notices, and the fact of his having written the first gospel.

NA'A-MAN, a Syrian general healed of leprosy through the instrumentality of the prophet Elisha, (2 Kings v.) His case is quoted by our Lord as an instance of mercy to one not of Israel, (Luke iv, 27.)

NA-THAN'A-EL, (*given of God*,) a disciple, of whom, under this name, we know only what is mentioned in John i, 46-51, and xxi, 2. Many think that he is the same as Bartholomew.

NIC-O-DE'MUS, (*conqueror of the people*,) a Pharisee, a ruler of the Jews, and a teacher of Israel, (John iii, 1-21.) He is mentioned also John vii, 50; xix, 39.

PI'LATE, PON'TI-US, the sixth Roman procurator of Judea, appointed A. D. 25-26 by Tiberius Cesar. He is mentioned repeatedly in connection with our Lord's crucifixion. Also by Luke, chap. iii, 1, and xiii, 1. He went to Rome, under complaints, A. D. 36, found a new emperor, Caius, (Caligula,) on the throne, and himself in disfavor. Eusebius says that soon afterward, "wearied with misfortunes, he killed himself." Concerning the place and mode of his death there are many worthless traditions.

RA'CHEL, the younger of Laban's daughters, the second wife of Jacob, and mother of Joseph and Benjamin. (See Gen. xxix-xxxiii, xxxv.) Jer. xxxi, 15-17, has a beautiful passage which represents Rachel as weeping for the loss and captivity of her children. Matt. ii, 17, 18, applies this to the slaughter of the infants of Bethlehem, her tomb being close by.

SA-LO'ME, the wife of Zebedee, (Matt. xvii, 56; Mark xv, 40.) She is alluded to Matt. xx, 20, and mentioned by name Mark xv, 40; xvi, 1. The "daughter of Herodias" was named Salome.

SIM'E-ON, (*a hearkening*,) a devout Jew who rejoiced in the coming of the Christ. Luke ii, 25-35.

SIMON PE'TER, (Petros, *a stone*,) also called *Cephas*. He was one of the twelve apostles, (see above,) the son of Jonas, (Matt. xvi, 17, etc.) He and Andrew were brothers, and partners of John and James. His name is first in all the lists of the apostles. He was *first among equals*, holding no office and claiming no powers which did not belong to his brethren. His name appears throughout the gospels. He was, with James and John, honored with particular confidence. (See *James*.) An interesting and instructive passage of his life is recorded by all four of the evangelists, (Matt. xxvi, 33-35; Mark xiv, 29-31; Luke xxii, 33, 34; John xiii, 36-38.) Closely following the warnings is the record of his fall. John xxi records his reinstatement. In Acts i-xii he is most prominent among the apostles. After this we have little notice of him. (See Gal. ii, 7-9.) The early Christian writers say he suffered martyrdom, at or about the same time with Paul, in the Neronian persecutions. Origen says, that at his own request he was crucified head downward. He was a married man, (1 Cor. ix, 5.) He was known as Cephas to the Corinthian Christians. He wrote two epistles.

SIMON *the Canaanite*, one of the twelve apostles. He is also called *Simon Zelotes*, (Luke vi, 15; Acts i, 13.) The latter term, peculiar to Luke, is the Greek equivalent for the Chaldee term employed by Matthew and Mark. It should have been *Canaanite*, not *Canaanite*, as if to say Simon came from Canan. The term is from the Hebrew word *Kana*, Aramean *Kanan*, zealous. (See the Commentaries.) Some

think he was so named from belonging to a party among the Jews called the Zealots, who exhibited fanatical zeal for the laws of Moses. **SI'MON** *the Leper*, a resident of Bethany, one who had probably been healed by Jesus. (See Matt. xxvi, 6, etc.; Mark xiv, 3, etc.; John xiii, 1, etc.) **SI'MON**, *the brother of Jesus*. (See Matt. xiii, 55; Mark vi, 3.) This is all. **THE-OPH'I-LUS**, (*friend of God*.) The person to whom St. Luke inscribed his gospel, (Luke i, 3,) and the Acts of the Apostles, (Acts i, 1.) **ZACH-A-RI'AS**, a devout priest of "the course of Abia." (See *Abia*.) The father of John the Baptist, (Luke i, 5, etc.) **ZEB'E-DEE**, a fisherman of Galilee, the father of the apostles John and James, (Matt. iv, 21,) and the husband of Salome, (Mark xv, 40; Matt. xxvii, 56.) He appears only once, (Matt. iv, 21, 22; Mark i, 19.)

II. NAMES OF PLACES.*

AB-I-LE'NE, a small district of Palestine, among the eastern declivities of Anti-Libanus, mentioned Luke iii, 1 as being under the government of Lysanias. Abila was its capital, about eighteen miles north-east of Damascus. **Æ'NON**, (*springs*), the place where John baptized; located by Dr. Barclay five miles north-east of Jerusalem. **BETH-AB'A-RA**, (*place of passage, the ferry*), a place beyond Jordan, north-eastward from Jericho, where John baptized. John i, 28. **BETH'A-NY**, (*house of dates*), a little village in sight of Jerusalem, lying on the east slope of the Mount of Olives, intimately associated with the most familiar scenes and acts of the last days of Christ. Here he raised Lazarus, and began his triumphal entry into Jerusalem; here was his nightly resting place just before his passion; here he was parted from his disciples the day he ascended. Compare Matt. xxi; xxvi; Mark xi; xiv; Luke xix; xxiv; John xi; xii, etc. **BETH'PHAGE**, [pā-gē or pāge,] (*house of figs*), a village adjoining Bethany. Matt. xxi, 1; Mark xi, 1; Luke xix, 29, etc. **BETH'LE-HEM**, (*house of bread*), is nearly six miles south of Jerusalem, and is situated on a hill of limestone which runs east and west. Its modern name is *Beit-Lahm*, its present population about 3,000. It was always an inconsiderable place. (See Micah v, 2.) Joshua does not mention it in his list. It was called "the city of David." Compare 1 Sam. xvii, 12; xx, 6; Luke ii, 4. It is often mentioned in Old Testament history. Here Jesus was born, and here Herod slew the innocent babes, seeking to slay him who was "born king of the Jews." 2. A town in Zebulun, (Josh. xix, 15,) not mentioned in New Testament history. **BETH'-SA'I-DA**, (*house or place of fishing*), a fishing town in Galilee, not far from Capernaum, on the western shore of the Lake of Genesareth. It was the city of Philip, Andrew, and Peter. John i, 44; xii, 21. Jesus healed a blind man here. Mark viii, 22. It was one of the cities upon which he pronounced woes because of the unbelief of the people. Luke x, 13. There is no conclusive evidence for the existence of two places of this name, as some contend. Dr. Thomson thinks that, being near the entrance of the Jordan into the lake, it was built on both sides of the river. **CA'NA**, (*reedy, a nest, or cave*), a village in Galilee, about nine miles north

* In preparing these brief notes we have used quite freely WHITNEY'S "Hand-Book of Bible Geography," a most valuable book for Bible students. New York: NELSON & PHILLIPS. Price, \$2 50.

of Nazareth. It was the home of Nathanael. Here Jesus performed two miracles. John ii, 1-11; iv, 46.

CA-PER'NA-UM, (*city of comfort, or consolation*,) a town on the west side of the Lake of Genesareth. John vi, 17; Luke iv, 31; Matt. iv, 13. It seems to have been a flourishing city in Christ's day, but its destruction was so complete that its site cannot be determined with certainty. Jesus spent so much time in Capernaum that it was called "his own city." Matt. ix, 1; Luke iv, 16, 31, etc. Jesus performed many miracles here. Compare Matt. viii, 5, 14; ix, 1; Mark i, 33, etc. Matthew was of Capernaum. Matt. ix, 9. A very beautiful incident occurred here. Compare Mark ix, 33; Matt. xviii, 1. Jesus delivered a remarkable discourse in the synagogue of Capernaum. John vi, 59. He uttered a fearful "woe" upon Capernaum, which has been fearfully fulfilled.

CHO-RA'ZIN. The significance of the name is uncertain. So is its situation. It is connected with Bethsaida and Capernaum as being highly favored in the ministry of Jesus. It also shared their doom. Matt. xi, 21; Luke x, 13. It was, probably, one of the lake towns.

DE-CAP'O-LIS, (*the ten cities*,) a sort of confederation composed of ten cities, without any close connection, favored with certain privileges by the Romans. The limits of the territory cannot be accurately defined. Geographers do not agree as to the names of the cities that composed Decapolis. Perhaps different cities at different times belonged to it. Pliny mentions the following: Damascus, Philadelphia, Raphana, Scythopolis, Gadara, Hippos, Dion, Pella, Gerasa, and Canatha—all east of the Jordan except Scythopolis. The population seems to have been mostly heathen. It is mentioned Matt. iv, 25; Mark v, 20; vii, 31. A great miracle was performed near one of these cities. Luke viii, 26, etc. Damascus alone of these cities is now of much importance.

E'GYPT, a celebrated country in north-eastern Africa. The flight of the holy family hither from Herod connects it with New Testament history. Matt. ii, 14, 19.

GAD'A-RA, a large and splendid city about six miles south-east of the extreme southern point of the Sea of Galilee, and about sixteen miles from Tiberias. On the shore of Galilee, in territory adjacent to this city, Jesus performed a great miracle: Matt. viii, 28; Mark v, 1; Luke viii, 26. Mark and Luke speak of the miracle as occurring in the land of the Gadarenes; Matthew, Gergesenes. The best authorities are divided between the readings—Gergesenes, Gerasenes, Gadarenes. Tischendorf, Alford, Tregelles, etc., favor Gadarenes.

GAL'I-LEE, (*a circle, or circuit*,) a name given in Old Testament history to a small "circuit" among the mountains of Naphtali. The Galilee of the New Testament embraces the whole of northern Palestine. It is first mentioned Josh. xx, 7. Solomon offered it to Hiram, who declined it; then Solomon rebuilt and colonized its towns. Compare 1 Kings ix, 11, and 2 Chron. viii, 2, etc. It was called in Isaiah's time "Galilee of the nations." Isa. ix, 1. The Galilee of Christ's time was about fifty miles long and twenty-five wide. It was then flourishing and populous, believed to have contained at that period about three million inhabitants. Much of our Lord's ministry—in word and deed—is connected with Galilee. The first three gospels are mostly taken up with Christ's work in Galilee; John says more of his work in Judea. The disciples were chiefly from Galilee. Acts i, 11; ii, 7. Christ appeared to his disciples in Galilee after his resurrection. Compare Matt. xxvi, 32; xxviii, 7, 10, 16; Mark xiv, 28; xvi, 7; John xxi.

GAL'I-LEE, SEA OF. This pretty lake is oval in shape, about fourteen

miles long and seven wide. The Jordan flows into and out of it. It is in the bottom of a volcanic basin, and is six hundred and fifty-three feet below the level of the Mediterranean Sea. In Num. xxxiv, 11, Deut. iii, 17, and Josh. xiii, 27, it is called "Chinnereth," from a town of that name perhaps near by. Josh. xix, 35. It was called Sea of Tiberias, from a city of that name on its shore; Genesareth from a beautiful plain of that name adjoining the lake. This lake is forever linked with the history of our Lord's ministry. Compare Matt. iv, 13, 18-22; xiii, 1-3; xiv, 22-33; xvii, 27; Mark vii, 31-35; John xxi, etc. Its shores are now almost deserted—all is in ruins.

GE-NES'A-RETH, or GEN-NES'A-RET. (See Galilee, Sea of.)

GO-MOR'RAH, or GO-MOR'RHA, one of the five "cities of the plain." Its site is not definitely known; supposed to be under the southern part of the Dead Sea. It was next to Sodom in importance and wickedness. It is mentioned Gen. xiv, 2-14. It was destroyed, with three sister cities, by fire from heaven. Gen. xix, 23-29. It is mentioned by Moses, Deut. xxix, 23; by the prophets, Isa. xiii, 19; Jer. l, 40; Zeph. ii, 9, etc. The wickedness of these cities was proverbial: Deut. xxxii, 32; Isa. i, 9, 10; Jer. xxiii, 14, etc. Mentioned by our Lord to describe the wickedness and doom of the Galilean cities that rejected him: Matt. x, 15; Mark vi, 11.

ID'U-ME'A, the Greek form of the name Edom. Isa. xxxiv, 5, 6; Ezek. xxxv, 15; Mark iii, 8. "The country of Edom was the southern continuation of the east Jordan table-land, extending from the southern extremity of the Dead Sea to the north of the Elonitic Gulf." It was the land given to Esau. Edom fills a large place in Old Testament history, the Edomites being nearly always bitterly hostile to Israel. Many prophecies were delivered against Edom. The Edomites rejoiced in the fall of Judah, and joined the Chaldeans in their invasion and oppression. Ezek. xxxv foretold its desolation. All has been fulfilled.

IT-U-RE'A, a small province of Syria. It was on the northern borders of Bashan, and belonged to the tetrarchy of Philip, the brother of the Herod mentioned Luke iii, 1.

JER'1-CHIO, (*city of the moon, or place of fragrance*), was the largest city in the Jordan valley, and was about twenty miles north-east of Jerusalem, on the west side of the Jordan, and north of its entrance into the Dead Sea. Its situation made it the chief commercial city of ancient Canaan. It is first mentioned in Num. xxii, 1, xxvi, 3, the Israelites being then encamped in the plains of Moab over against it. It is often mentioned in the Old Testament after this. See particularly Josh. ii, iii, iv, vi, etc.; 2 Kings ii, 4, 5, 15, 19-21; xxv, 5, etc. As to its New Testament connections, see Luke xix, 1; xviii, 35-43; Matt. xx, 29-34; Mark x, 46-52. Jesus introduced it into a parable. Luke x, 30.

JE-RU'SA-LEM. (*habitation of peace*), the Jewish capital of Palestine. It has many names in Scripture, as Salem, ("peace,") Gen. xiv, 18; Jehovah-jireh, ("the Lord will provide,") Gen. xxii, 14; Jebus, or Jebusi, ("the city of the Jebusite," Josh. xviii, 28, Judg. xix, 10, etc.; Jerusalem, 2 Sam. v, 5, etc.; Zion, (*dry, sunny mount*), 1 Kings viii, 1; City of God. Ps. xlvi, 4; Ariel, (*lion of God, or altar of God*), Isa. xxix, 1; City of the Great King, Ps. xlviii, 2; City of Judah, 2 Chron. xxv, 28; Holy City, Neh. xi, 1-18; City of Solemnities, Isa. xxxiii, 20. In Gal. iv, 25, 26, and in Heb. xii, 22, Jerusalem is used symbolically. "New Jerusalem." Rev. iii, 12; xxi, 2. Jerusalem is situated on the central chain of limestone mountains running north and south through Palestine. It is about fifteen miles from the Dead Sea and the Jordan valley, and thirty-one miles from the Mediterranean Sea. It is nearly in the same parallel of latitude with Savannah, Ga.

David made it the civil and ecclesiastical metropolis when his throne had become firmly established over all Israel. The temple of Solomon, who succeeded David, occupied seven years and a half in building, and was dedicated B. C. 1004. In the fifth year of Rehoboam it was taken and plundered by Shishak, king of Egypt. 1 Kings xiv, 25-28. During the reign of Joram the city was plundered by the Philistines and Arabians. 2 Chron. xxi, 16, 17. Part of the wall was broken down by the king of Israel during the reign of Amaziah, and the temple plundered. 2 Kings xiv, 11-14; 2 Chron. xxv, 21-24. Under Hezekiah the city was prosperous, idolatry was destroyed, the temple and its worship restored. 2 Kings xviii, 1-8. His successor, the wicked Manasseh, restored idolatry. His son, the good Josiah, restored the worship of God. About this period began the invasions of the Chaldeans under Nebuchadnezzar, who took the city and destroyed the temple about 595 B. C. About 536 B. C. Cyrus, the Persian conqueror, gave the captive Jews leave to return and rebuild Jerusalem. Ezra and Nehemiah record the efforts of the pious patriots to restore their city, and state, and religion. From the close of the Old Testament history Jerusalem was the victim of ambitious kings. About 320 B.C. Ptolemy Soter, king of Egypt, took Jerusalem, the Ptolemies holding possession for nearly one hundred years. During this period the city was, for the greater part of the time, prosperous, and the religion of the Jews observed. Antiochus the Great, king of Syria, wrested the rich prize from the Egyptians B. C. 203. During the reign of one of his successors, the execrable Antiochus Epiphanes, occurred fearful persecutions, and the heroic Maccabean wars. The Jews were not entirely free from their oppressors till B. C. 142, when the Syrian garrison at Acra was compelled, by famine, to surrender. The Roman general Pompey conquered Syria 65 B. C., and, after a severe siege, took and occupied Jerusalem. He was "greatly surprised not to find any image of a deity in the holy of holies." Pompey left Hyrcanus to govern the city, not as king, but as high-priest, and as subject to Rome. About B. C. 47 Julius Cesar gave Hyrcanus the title of ethnarch, made Antipater procurator, and allowed the walls of the city to be rebuilt. Herod, about B. C. 40, was appointed king by the Roman Senate. After a long siege he captured the city, and put to death the leaders of the Maccabean party. About B. C. 31 a fearful earthquake occurred. Herod rebuilt and beautified the city. He built the magnificent temple which bore his name, the principal building being completed about B. C. 9. Jerusalem is very frequently mentioned in connection with the ministry of our Lord. His crucifixion is the chief fact in the history of this wonderful city. The siege of Titus, which ended in its final overthrow, and was attended with unparalleled horrors, began A. D. 70. So thoroughly was the city demolished that Josephus declares none would have imagined that it ever was inhabited. Its population is now estimated at from 10,000 to 30,000, made up of Moslems, Jews, Greeks, and miscellaneous representatives of many races.

JORDAN, (*flowing down, or the descender,*) the chief river of Palestine. Its sources are in the slopes of Anti-Libanus. In a direct line from its source to the Dead Sea it is only 120 miles; its windings measure about 200. Its source at Hashbeiya is 1,700 feet above the level of the Mediterranean; the Dead Sea, into which it empties, is 1,300 feet below the Mediterranean. So the fall in 200 miles is fully 3,000 feet, "which would be 15 feet per mile of its channel, 25 feet per mile of its direct distance." The river varies in width from 80 to 150 feet, and in depth from 5 to 12 feet. At its mouth it is 180 feet wide and 3 feet deep. Macgregor is the best authority on the Jordan.

JU-DE'A, the Greek form of Judah, and used to designate the province rather than the tribe. Thus: Ezra iv, 6. After the captivity, when Jerusalem was again the metropolis of the whole Israelitish land, "it was natural that the name of the great tribe which settled around it should prevail above the rest." In Luke i, 5, Judea is equivalent to all Palestine. The provinces east of the Jordan are sometimes included in the general term Judea. Thus: Matt. xix, 1; Mark x, 1; Luke xxiii, 5. Used in this broader sense, Judea, or Palestine, lay between parallel of latitude 31° and 33° 30', being nearly two hundred miles from Dan in the north to Beersheba in the south, and extending eastward from the Mediterranean not quite one hundred miles. But the boundaries were so changeable that there cannot be exactness in the statement. In the Gospels Judea generally means the southern province of Palestine, the whole being divided into three; Judea in the south, Samaria north of Judea, Galilee north of Samaria.

MAG'DA-LA, (*a tower*;) a town on the western shore of the Sea of Galilee. The original name is Magadan. It is mentioned Matt. xv, 39. The Dalmanutha mentioned by Mark viii, 10, in a parallel passage was probably a village near by. Mary, called Magdalene, was probably of Magdala.

NA'IN, (*beauty, pleasantness*;) a town in Galilee, mentioned Luke vii, 11, as the scene of one of Christ's greatest miracles. The place still exists under the name of *Nein*. It is about one hour's ride from Mount Tabor.

NAZ'A-RETH. The significance of the name is doubtful. It is not mentioned in the Old Testament, nor in any classic author. Such was its insignificance. Its modern name is *En-Nâsirah*. It stands amid the highlands of Galilee, two miles from the plain of Esdraelon and six west of Mount Tabor, girdled with wooded hills. It was the residence of Joseph and Mary, (Luke i, 26, 27, 56; ii, 4, 39,) and the home of Jesus from the return from Egypt till his baptism. Matt. ii, 23; Luke ii, 39, 51; Matt. iv, 13. His townsmen rejected and sought to kill him. Luke iv, 16, etc. He visited Nazareth again and was despised. Matt. xiii, 54-58; Mark vi, 1-6. For other allusions to the place compare John i, 45, 46; Acts ii, 22; iii, 6; iv, 10; x, 38; xxii, 8; xxvi, 9.

NEPH'THA-LIM, (*my wrestling*;) the name of one of the twelve tribes, applied in the New Testament to the region of country occupied by his descendants. Naphtali is the Old Testament form. The possessions given to Naphtali are described Josh. xix, 32-39, and lay at the northern angle of Palestine. It was the principal scene of our Lord's public labors. After his rejection at Nazareth he dwelt in "Capernaum, which is upon the sea-coast in the borders of Zebulun and Nephthalim." Matt. iv, 13. Thus was fulfilled the prophecy of Isaiah. Isa. ix, 1, 2.

NIN'E-VEH, (probably *habitation of Ninus*, or *City of Nin*, from the Assyrian god *Nin*;) the ancient capital of Assyria, and one of the oldest cities in the world. It was founded by Nimrod, Gen. x, 11, (margin.) The name is found on the Egyptian monuments of Thothmes III., about 1400 B. C. It is not mentioned in Scripture from Gen. x, 11, till Jonah i, 2, about 800 B. C. In Jonah's day it was an "exceeding great city." Jonah iii, 3; iv, 11. His preaching induced but a temporary repentance, and his predictions were terribly fulfilled. Compare Nahum; Zeph. ii, 13-15; Ezek. xxxi. "Christ employs the name of Nineveh as a warning to transgressors." Matt. xii, 41; Luke xi, 32. (Read Layard's "Nineveh and its Remains.")

RA'MA, (*a high place*;) the Greek form of Ramah. It is used in Matt. ii, 18 in reference to Jer. xxxi, 15. It was a city of Benjamin, between Gibeon and Beeroth. It has been identified with *Er-Ram*, a

miserable village about five miles north of Jerusalem. There was a Ramah in Naphtali, (Josh. xix, 36,) and another on the border of Asher. Josh. xix, 29.

SA'LIM, (*peace*,) a place near to the Ænon where John was baptizing. John iii, 23. The point has not been clearly identified.

SA-MA'RI-A, the middle province of Palestine. Its boundaries shifted with the changing governments that ruled it. The name of the province was from its capital city, built by Omri about 925 B. C. Sheimer, the original owner of the land, gave it the name. 1 Kings xvi, 23, 24. The city was the capital of the kingdom of Israel for about two centuries. During most of this period it was a chief seat of idolatry. (See the history in the books of Kings and Chronicles.) Herod rebuilt it, and named it Sebaste. It is now in ruins. On the final overthrow of the kingdom of Israel by Shalmanezar (about 721 B. C.) the Israelites were removed, and the country settled by strangers from Assyria. 2 Kings xvii, 24; Ezra iv, 10. These colonists were afterward known as Samaritans. These mongrel peoples were despised by the Jews. Our Lord passed through this province repeatedly. Compare John iv, 4; Luke xvii, 11, etc.

SA-REP'TA, a Phenician town between Tyre and Sidon. The Old Testament name is Zarephath. Here Elijah dwelt for a time and performed two miracles. 1 Kings xvii, 8-24. It is mentioned by our Lord. Luke iv, 26.

SHE'BA, a place inhabited by a Shemite people, descendants of Joktan, inhabiting the south of Arabia. The queen of Sheba visited Solomon. 1 Kings x, 1-13; 2 Chron. ix, 1-12. This people and country seem to be referred to Matt. xii, 42; Luke xi, 31.

SI'DON, or ZI-DON, (*a fishery*,) an ancient and rich Phenician city on the Mediterranean coast. Gen. x, 15, 19; Josh. xi, 8. Asher's inheritance came to the "borders of Zidon." Josh. xix, 28. Its overthrow was predicted. Compare Jer. xxvii, 6, 11; xlvi, 4; Ezek. xxviii, 21-23, etc. All has been fulfilled. Jesus preached in the coasts of Sidon. Matt. xv, 21-28; Mark vii, 24-31. Many of the people heard him. Mark iii, 8; Luke vi, 17. Jesus compares the Sidonians, as to their opportunities and responsibility, with the cities where he had preached and wrought miracles. Luke x, 13, 14. It is mentioned Acts xxvii, 3, and alluded to Acts xii, 20. Its modern name is Saida.

SI-LO'AM, a pool of water near Jerusalem. Isa. viii, 6; Neh. iii, 15; John ix, 7-11. Luke xiii, 4, speaks of a "tower of Siloam." More is not known of this tower.

SOD'OM, one of the five cities of the plain, first mentioned Gen. xiii, 10. The history of its destruction for its great wickedness is given Gen. xviii, 16; xix, 29. Old Testament writers often mention it as a warning of God's vengeance on reprobate peoples. (Compare Deut. xxix, 23; Isa. i, 9, 10; iii, 9; Jer. xxiii, 14, etc.) Christ introduces the name in reproving the unbelief of his own people. Luke x, 13; Matt. xi, 23. (See also 2 Pet. ii, 6-8; Jude 7; Rev. xi, 8.)

SY'CHAR, believed to be another name for Sychem, or Shechem. Shechem means *shoulder-blade*, from the shape of the ridge of hills on which it was built. It is mentioned Gen. xii, 6; Josh. xx, 7; 1 Kings xii, 25, etc. Here Jesus preached to "a woman of the Samaritans." John iv. Its modern name is Nablous. It contains about eight thousand inhabitants. It lay within the hills of Ephraim, about thirty-four miles north of Jerusalem and seven miles south of Samaria. Jacob's well is here.

TRACH-O-NI'TIS, (*a rugged region*,) probably the Greek equivalent of Argod, a district east of the Jordan in Bashan, and allotted to the half tribe of Manasseh. It is described as "an ocean of basaltic rocks."

It was placed by Cesar Augustus under the rule of Herod, that he might clear it of the banditti with which it was overrun. It was afterward a part of the tetrarchy of his son Philip. Trachonitis occurs once only in the Bible. Luke iii, 1.

TYRE, or **TY'RUS**, (*a rock*,) a celebrated Phenician city on the Mediterranean coast. In Isa. xxiii, 12 it is called the "daughter of Zidon," being settled by Zidonian colonists. It is often mentioned during the reign of David, when it was ruled by Hiram. The king of Tyre was of great service to Solomon in his various buildings. 1 Kings v; vi, etc. (Compare also 1 Kings ix, 25-28; x, 11-22; 2 Chron. viii, 17, 18, etc.) The prophecies concerning Tyre are, some of them, singularly full. (Compare Isa. xxiii; Ezek. xxvii.) They have been singularly and literally fulfilled. Gibbon says: "A mournful and solitary silence now prevails along the shore which once resounded with the world's debate." Christ introduces Tyre, along with Sidon, in reproving the unbelief and prejudice of his own people. Matt. xi, 21, 22. He once visited the coasts of Tyre and performed an act of mercy, but probably did not enter the city. (Compare Matt. xv, 21-29; Mark iii, 8; vii, 24-31; Luke vi, 17.) The Gospel was received there afterward. Acts xxi, 3-6.

ZEB'U-LUN, (*a habitation*,) the name of one of the twelve tribes whose name designated the region allotted to his descendants. Its borders are given in Josh. xix, 10-15. It reached to the borders of Tyre northward, and included part of the plain of Esdraelon southward. The ministry of Jesus in this region is noted as a fulfillment of prophecy. (Compare Isa. ix, 1, 2, and Matt. iv, 13-16.)

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